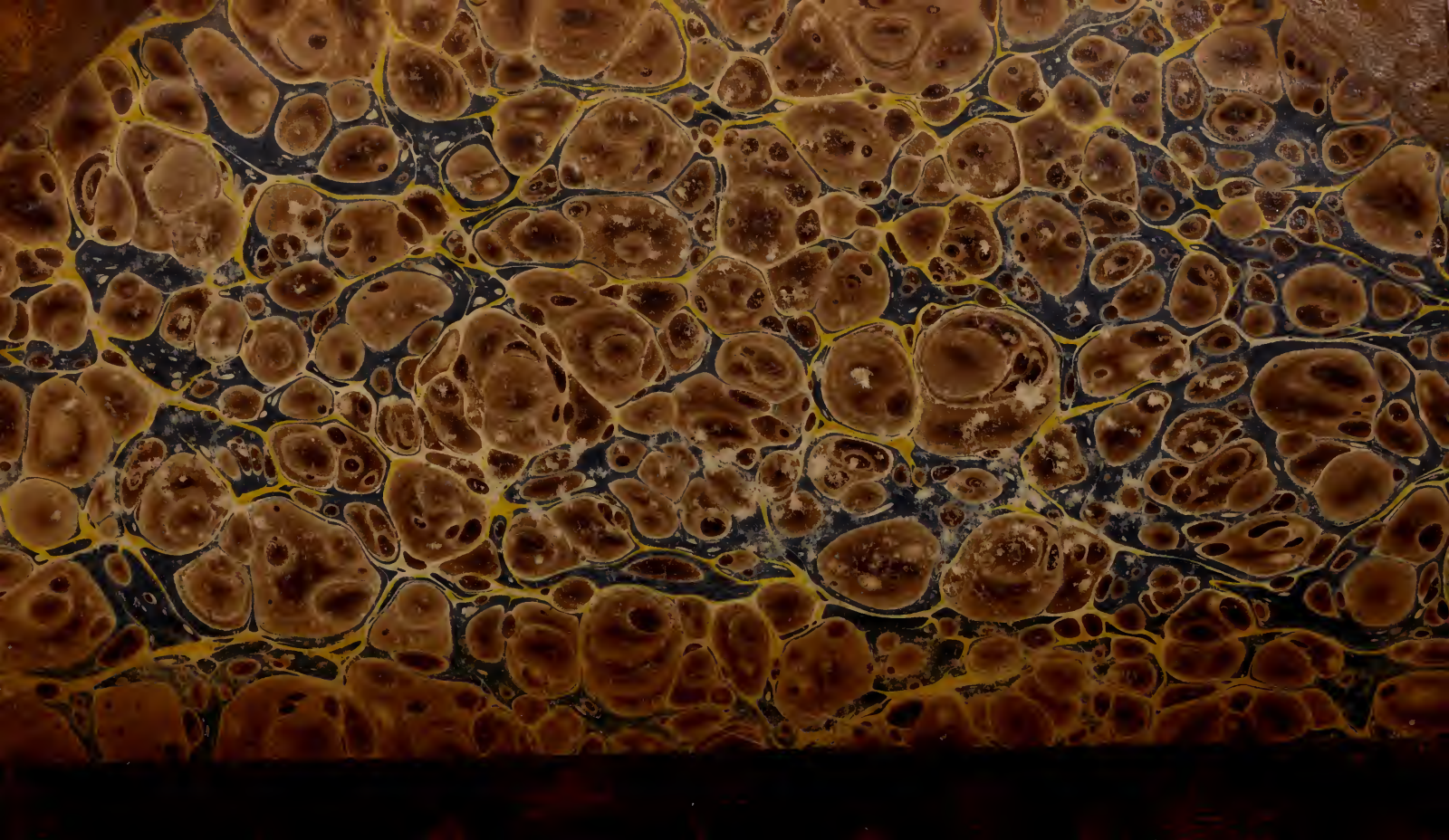

SOCIETY OF INQUIRY;
Princeton Theol. Seminary.
No. 1150

LIBRARY
OF THE
Theological Seminary,
PRINCETON, N. J.
Case, Div. I
Shelf, Sec. 7
Book, No.

THE

UNITED BRETHREN'S

MISSIONARY INTELLIGENCER,

AND

Religious Miscellany;

CONTAINING THE MOST RECENT ACCOUNTS RELATING TO THE UNITED BRETHREN'S MISSIONS AMONG THE HEATHEN; WITH OTHER INTERESTING COMMUNICATIONS FROM THE RECORDS OF THAT CHURCH.

No. 4.] FOURTH QUARTER, 1837. [Vol. VI.

I. EXTRACTS FROM THE DIARY OF THE MISSION AMONG THE INDIANS AT NEW-FAIRFIELD, IN UPPER CANADA, FROM THE BEGINNING OF MAY, 1834, TO THE END OF APRIL, 1835.

[Translated from manuscript for the Missionary Intelligencer.]

May 8th, being *Ascension-day*, there was service in the morning, in which, after having read the history of our Lord's ascension, we adored our exalted High Priest and Advocate. In the evening Brother Micksch kept a discourse from the Doctrinal Text for the day. There being several persons in our place, afflicted with lingering diseases, by which they have, for a considerable time past, been prevented from attending the services in church, we visited them this afternoon, as we had done on several previous Sundays, singing verses at their bed-side, and addressing a few words of exhortation to them, for which they expressed themselves very grateful.

12th. The weather was cold, accompanied with a light fall of snow. On the morning of the

13th, vessels containing water were covered with ice, three quarters of an inch thick, Fahrenheit's thermometer being 23° above zero. All the fruit, which had remained uninjured by the previous frosts, was destroyed without exception. We regretted this circumstance the less, as the Indians had last year made a bad use of the abundant supply of cider.

In speaking individually with the communicants during these days, it appeared that the enemy had succeeded in scattering the seeds of discord and envy in the hearts of several members; and as they were not penitent, and willing to make concessions, they were, for the present, debarred from the celebration of the Lord's Supper. The rest of our communicants gave gratifying evidences of the operations of the Holy Spirit in their hearts, and of an ardent longing for new supplies of Divine grace, to enable them with greater ardor to "press towards the mark for the prize of the high calling of God in Christ Jesus."

17th. We celebrated the Holy Communion in a blessed manner, but with feelings of deep humiliation, a considerable part of our

communicant flock not partaking with us, in consequence of the painful occurrences referred to above.

Sunday, the 18th. Being *Whitsunday*, Brother Luckenbach preached on the subject-matter of this day from Acts, 2, &c.

25th. Whilst Brother Vogler officiated at our place, Brother Luckenbach kept the funeral of a child, two miles beyond the residence of our neighbor, Mr. Inlens. After service he distributed English tracts among those that had assembled for worship, which were received by old and young with expressions of joy.

June 8th. At the request of our neighbors, Brother Vogler proceeded to Mr. Inlens, where he delivered a discourse to a numerous audience, the house being unable to contain all that were present.

About this time a letter from Col. Clinch at Monsey Town reached us, conveying the information to our Indians, that their presents had arrived at Kettle Creek, on Lake Erie, about 50 miles southeast of us, and stating, that they would this year not be transported to their place of residence at the expense of Government, but that it would be left optional with them, either to fetch them at their own expense, or to repair in a body to the above named place, where he would himself make the distribution amongst them. He at the same time advised them, to adopt the former plan, as the more advantageous for them.

Accordingly, on the 10th, about 20 young men repaired to Kettle Creek on horseback, for the purpose of transporting the presents of clothing and other articles from that place to Monsey Town, a distance of about fifteen miles through the woods, whence they were to be conveyed hither by water. To effect this, twelve men with four canoes proceeded on the 11th to Monsey Town, and on the 14th returned in safety with their presents. Although this occasion did not pass off without excesses, yet we were glad that it had not been necessary for all our people to undertake the journey, as that would have been followed by far more injurious consequences.

16th. The above mentioned presents, received from the British Government, and consisting of blankets, woollen cloths, calicoes, ribbons, combs, needles, powder and ball, tobacco, knives, &c. were distributed to the satisfaction of all parties, on an open grass-plot in the village.

Some of our Indians, from whom six horses had been stolen by a white horse-thief, succeeded in finding them in the hands of others, about thirty miles from here, and recovered possession of them by the aid of some honest and well-disposed persons.

26th. The funeral of our Sister Phebe, wife of the native assistant Charles Henry, took place. She was a half-breed, and born among the heathen; but as her grandmother was a member of the flock of converts, she likewise became connected with it in early youth, being baptized at the age of thirteen, by Brother David Zeisberger, on the 6th of January, 1782, at Upper Sandusky, where the Indian congregation passed the winter. She, however,

did not remain faithful to her baptismal covenant, but in the sequel returned to her heathen countrymen; part of her time she also spent among the white people, in the practice of vice of every description. Nevertheless, the impression received at her baptism, and the religious instruction previously imparted to her, were never entirely forgotten; and on various occasions, especially during several seasons of severe illness, she became greatly alarmed on account of her lost condition, and resolved to re-unite with the congregation of believers; but with returning health these good resolutions vanished. It was only in the year 1811 that she visited Old Fairfield, with the determination, totally to renounce heathenism and re-unite with the Church. On the 7th September of the following year, she became a communicant member. Some years after she again went astray and left the congregation, but returned in the summer of 1820; and during a severe illness, which brought her to the brink of the grave, she was at her repeated urgent request, re-admitted to church fellowship. On the 8th of January, 1826, she was joined in matrimony with the native assistant, Brother Charles Henry; since which period her spiritual course was more steady, and the work of the Holy Spirit in her heart plainly discernible. She was sincerely desirous of divesting herself entirely of every thing which had hitherto impeded her growth in grace. In the year 1832, she was appointed a chapel-servant and assistant, the duties of which offices were viewed by her as important, and discharged with the greatest faithfulness: the welfare of the congregation, the glory of the Saviour, and the honor of his servants, being objects, which she had near at heart. She took pleasure in admonishing others, and never hesitated to confess the name of the Lord in the presence of such as did not revere it, and to reprove them, on which account she enjoyed the love and esteem of all upright members. She was of a forgiving disposition, and sought to promote peace and harmony. In her domestic relations she was characterized by industry and activity; and it was the exercise of these qualities, which brought on the disease that terminated her life. Notwithstanding the weak state of her health, she repaired to the sugar-camp, exposing herself to cold and damp weather, and thus contracted the dropsical disease, which caused her three months of the most severe suffering. During this period her faith and patience were greatly tried, yet nothing could induce her to look for support and comfort to any one but her Saviour. Amidst all her sufferings it proved a source of sweet refreshment to her, when hymns were sung at her bed-side; and as long as her circumstances permitted, she cheerfully united in singing, and then returned thanks for the enjoyment thus provided for her. A difference, which she had had with her sister, who was dissatisfied with the disposition which she had made of her little property, was satisfactorily adjusted in an interview between them in our presence: they mutually forgave one another, and promised to drop the subject of dispute. From that time she felt entirely free from every earthly care, and longed for

the hour of her departure. In the midst of suffering and in her expiring moments, the atoning sacrifice of CHRIST remained her only comfort; and full of faith and hope, she fell asleep in JESUS, at the age of 65 years.

27th. Three of our Indian brethren, Abraham, Augustus, and Noah, set out on a journey to those Delawares, who, several years ago, settled on the Missouri river, about 300 miles from its mouth, and among whom they have relatives. Their object was, to acquaint themselves with the condition and circumstances of their countrymen, and to ascertain, whether they have a desire to hear the word of GOD. They took with them a short written address, signed in the name of the believing Indians by the native assistant Charles Henry Kilbuck, which is to be read to the Council of the Delawares, and in which, after reminding them of their former friendship, as members of the same tribe, they dwell upon the blessed effects produced upon themselves and their children by the Gospel, and express a wish, that a desire may be felt by their countrymen also, to be instructed in the word of GOD.

The Indian brother Abraham, who is able to read, was commissioned to communicate this letter to them. They travelled by way of Detroit, Fort Wayne, and St. Louis, taking with them a letter of recommendation to Governor Porter, residing at the first mentioned place, who kindly supplied them with a sum of money and some provisions.

July 3d. The funeral of our late brother Peter Rosett, who had departed on the 2d, took place. He was of French extraction, was born in 1764, near Montreal, and educated in the Roman Catholic faith. During the American revolution he visited various Indian tribes in the north and west, in the service of certain traders. Subsequently he was baker for the English troops in and about Malden, and bore a fair reputation for activity and industry. In 1799 he came to Old Fairfield with his wife, an Indian woman, on a visit to her mother and other relatives, who were members of the congregation. Not abstaining from the whiskey trade, he was required to leave the place, which circumstance tended to bring him to reflection; he formed the resolution to change his mode of life, and by the grace of GOD, succeeded in doing so. On the 6th of January, 1808, he was received into the congregation at Old Fairfield, and on the 12th of March of the same year became a communicant member. In various ways he was of essential service to the missionaries, especially in agricultural labors. Having, according to the custom of the Indians, to maintain the relatives of his wife in addition to his own family, he was frequently obliged to exert himself beyond his strength, and thus impaired his health. Nevertheless, he continued to attend to the duties of chapel-servant, with which he was charged six years ago, with great fidelity. His last sickness, the consumption, he bore with patience and resignation to the will of GOD, longing for the day of his departure. He died at the age of about 70 years.

12th. The children of the congregation, upwards of 80 in

number, had their prayer-day, and were anew commended to the SAVIOUR. In speaking individually with them during the preceding days, we found reason to be grieved at the misconduct of some of the larger ones, who, without the knowledge of their parents, had absented themselves from home, and passed a day and a night in the settlement of the white people, where they fell into bad company. They all craved forgiveness and promised amendment, which led us to hope, that a good impression would be made on the other children. We also embraced the opportunity, earnestly to recommend to the parents of the above-mentioned children a stricter supervision of them, and to represent the deplorable consequences of neglect in their education. In general we have reason to complain, that parents exercise too little restraint over their children, and do not sufficiently employ their authority in causing them to attend school and church, and apply themselves to labor, thereby laying the foundation of their subsequent bad conduct. In many cases they take no measures to control them until it is too late.

For several days this week Fahrenheit's thermometer ranged as high as 93° in the shade.

At the urgent request of the Indian Silas, excluded a year ago, who about three weeks since had the misfortune in a drunken revel to receive a dangerous wound in his right arm, an artery having been severed, Brother Micksch and Brother Vogler, paid him a visit in his corn-field, where he lay in a hut. He acknowledged and deplored the sinful life which he had hitherto led, blamed himself for the misfortune under which he was suffering, and earnestly desired the forgiveness of the LORD, and of the church. For the sake of better attendance, he was removed into the village; but his wound opening again from time to time, and the Indian remedies proving ineffectual, he became so much reduced by the loss of blood, as to render his departure probable. In this situation he besought the LORD more fervently than ever, to pardon his sins, and entreated us to re-admit him to church fellowship in the usual solemn manner, which request was complied with, in presence of several of our Indian brethren and sisters. His life being in imminent danger, measures were taken to procure the attendance of a skilful physician, who, by performing an operation on the wounded part, and applying the proper remedies, soon put him in a fair way of recovery. The heart of the patient was filled with gratitude to the LORD, for His goodness displayed towards him both in a spiritual and temporal sense, more especially in not having suffered him to die in his sins, but granted him further time and opportunities to amend his life, which he earnestly resolved to do, with the aid of Divine grace.

Sunday, the 20th. Brother Vogler preached at New Fairfield, whilst Brother Luckenbach and Brother Micksch went to the house of Mr. Nathan Cornwell, about six miles from here, to attend a temperance meeting. On this occasion Brother Luckenbach

addressed the meeting, after which a number of tracts, procured for this purpose, were distributed.

25th. With the assistance of the Indian brethren and boys, we reaped four acres of wheat, every thing being conducted in a quiet and orderly manner. This cannot be said of the greater part of our people during harvest; for we were grieved to observe, that many procured and dealt out whiskey to their laborers, which caused great disorder; and yet it was out of our power to prevent it, as the bad class appeared to have entered into an agreement with one another on this subject, and to have determined, notwithstanding the existing prohibition, not to refrain from the use of spiritous liquors. The presents from the British government, recently distributed among them, were by many prostituted to this purpose, being appropriated to the purchase of ardent spirits. Our prayer on this occasion was, that the Lord would bring back those that have erred or been seduced, and in one way or another remove from among us all seducers. We were aware of the critical situation, in which the disobedience of a large portion of our people had placed us, and of the disastrous effects which might be produced by a persistance in this course of conduct; and therefore committed the matter to the Lord, who holds the hearts of all in His hand, and alone is able to afford help, hoping that the refractory may yet change their minds. It was a comfort to us, that our communicants, two excepted, had taken no part in the above-mentioned disorderly and sinful proceedings. As was to be expected, our services were about this time much more thinly attended than usual.

August 6th. Mr. Johnson, a Methodist minister, paid us a visit; and on the

7th, in the morning service, delivered a very impressive discourse from Acts, 2, 38: "Repent," dwelling on the necessity, the nature, and the blessed effects of true repentance. We have reason to hope, that this call to repentance, proceeding from a person whom they had never before seen, and who, of course, could not be acquainted with their condition, made a deep impression on the hearts of some of our people. A goodly number of those that had latterly absented themselves from our meetings, for the reasons given above, were present on this occasion.

9th. After a drought of four weeks' continuance we were favored with a refreshing rain, which excited in our hearts as well as in those of our Indians, sentiments of joy and gratitude to our Heavenly Father.

11th. In the evening Mr. Stinson, a Methodist travelling preacher, and superintendent of the Methodist Missions in Upper Canada, called on us with a letter of recommendation from Colonel Clinch, of Monsey Town. On the

12th, he kept our morning-service, and spoke in a very impressive manner on the duty and beneficial effects of prayer. He had visited the Methodist Missions on Lake Ontario, Grape Island, Credit, and Grand River, and was now on his way to Belldoon, on

Lake St. Clair, Fort Gratiot, and Malden, for the purpose of visiting those missionary stations among the Chippeways and Wyandots. The total number of communicants at all the missionary stations in Upper Canada under his supervision, he estimated at 900.

17th. The distressing intelligence reached us, that the cholera, which had recently made its appearance at Detroit, where it is daily carrying off a great number of persons, has already spread as far as Chatham, 20 miles from here, and that two inhabitants of our village, who had been permitted to live here on trial, had fallen victims to that frightful disease on their return from Detroit, whither they had gone a short time since, after having been ill scarcely a day. During the following days we learned, that it is also raging among the Mingoes and Grand River Indians, and has carried off a great part of them, which has induced the remainder to take to flight. We have, therefore, great reason to be thankful to the LORD, for having hitherto in mercy spared us, and cannot but view it as an evidence of His fatherly care for our preservation, that the above-mentioned two Indians were not able to reach our village: for at the place where they died, seven persons, who had been engaged in their interment, were soon after carried off by the cholera.

Our Indians, among whom the presents from the British government, due for last year, had lately been distributed, having received information, that those for the present year had arrived at Delaware, eight miles above Monsey Town, all the men set out on the 8th, partly by water, partly on horseback, in order to fetch them, and returned with them in safety on the 30th. This time the business was conducted in a more orderly manner than on the former occasion, those that travelled by water, having, with few exceptions, entirely abstained from the use of spiritous liquors.

September 1*st.* The above mentioned presents were distributed on an open grass-plot in our village, by four Indian brethren appointed for that purpose, under our superintendence, every thing being done in as quiet and orderly a manner as possible. The distribution being ended, the native assistant Charles Henry made a brief address, in which he admonished the Indians to receive the presents with gratitude, not only to the King, but especially to GOD, the giver of every good gift, to make such a use of them as would not be displeasing to Him, and by no means to barter them for whiskey.

2d. Brother and Sister Vogler were rejoiced by the birth of a healthy daughter.

13th. We had a blessed celebration of the Holy Communion. During the preceding week we had spoken individually first with all our communicants, and then with all the adult members, new-people, and such of the excluded as appeared to us willing to receive a word of exhortation. Among our communicant sisters various differences had occurred, but were adjusted in a satisfactory manner, and we were happy to observe, that the Spirit of GOD had

inclined their hearts to peace and harmony. In speaking with the baptized, new-people, and excluded, many gratifying and consoling evidences were afforded us, that the Holy Spirit is carrying on a work of grace in their hearts, many of them having been led to acknowledge their sins and errors, and the offence which they had given the congregation by their refractory conduct, in having procured and sold liquor, notwithstanding the existing prohibition. Others declared, that they were entirely destitute of strength to resist sin, and almost without any hope of ever becoming better, on account of the coldness of their hearts, and their inability to pray. Others again felt encouraged to hope, that they would be enabled by the grace of God to amend their lives, attributing their continuance in the bondage of sin to their own indifference and unfaithfulness. Others again promised to attend the meetings better than heretofore, ascribing their want of spiritual life to their neglect of the services in the house of God.—Though the spiritual state of some of our Indians is calculated to depress us, yet are we not discouraged, but feel impelled to pray more fervently for them to the Lord, that he would in one way or another deliver them from the dominion of sin and Satan.

On the 17th, being the anniversary of the consecration of our church, Brother Luckenbach baptized a married Indian woman of the Mahikander tribe, Abraham's wife, naming her Lucinda; also her infant son, three months old, who was named John Lewis. At the same time the daughter of Brother and Sister Vogler, born on the 2d of this month, was baptized, and named Sarah Ann Caroline. During this solemn service, the presence of the Triune God was sensibly felt. In the afternoon a love-feast was held for the whole congregation, in which the Statutes of the Church were read, and the observance of them anew enjoined upon all the members.

Our old friend, Father Missimer, now in his 84th year, who had been with us since the beginning of this month, and partaken of the Holy Communion on the 13th, attended the meetings on this day. It afforded him peculiar pleasure, as he supposed this to be his last visit to us. His most agreeable occupation is, to peruse missionary accounts.—On the 18th, Brother Micksch conveyed him to his place of residence, 17 miles down the river.

19th. We received a letter, written by Abraham, and dated on the 1st of this month at St. Louis, where he and his fellow travellers had safely arrived on the same day. He mentioned, that the whole party had thus far enjoyed good health, although malignant diseases, and among the rest the cholera, had prevailed here and there; and that they had learned at St. Louis, that their Delaware friends had removed from their former residence in Arkansas Territory, and located themselves on the Missouri river, 330 miles above the first mentioned place. Though our Indians might have proceeded thither in a steamboat, they concluded not to do so, being unwilling to leave their horses behind.

29th. Our Indians were occupied in gathering in our Indian

corn, which they accomplished in one day. The crop of this kind of grain has turned out poorly this year, particularly in the old fields, so that many families will not have a sufficient supply of food. This is, however, in part owing to their own neglect, in not keeping their fields free of grass. Some, who had laid out new fields in the woods, suffered greatly from the depredations of the squirrels, which are uncommonly numerous this year.

October 3d. We had the unexpected pleasure of receiving a visit from Brother Augustus Micksch of Nazareth, Pa., a brother of Sister Vogler, who purposes spending several weeks with us.

12th. In the afternoon all the men assembled in the church, to attend the reading of a letter, addressed to our Indians, more especially to the Mahikanders and Monseys, living amongst them, by the chiefs of the Mahikander tribe, which some years ago settled at Greenbay. In this letter they gave an account of their present condition, stating that they had at length succeeded in obtaining from the government of the United States a tract of land, 8 miles square, situated on the Fox river, which flows into Greenbay, and inviting all the Mahikanders and Monseys to join them, and to settle on their land wherever they might please, and on the same terms as themselves; adding, that if this invitation were declined, their countrymen must expect no assistance from them, the little fund in their possession being appropriated to the support of their minister and teacher. According to their statement, the work of GOD is prospering among them, and their minister has made several visits amongst various heathen tribes beyond the Mississippi, with whom the Mahikander nation was disposed to enter into an alliance.

22d. We followed to the grave the remains of our Indian Sister Theresa, who, as we have reason to believe, departed happily on the 20th. She was born on the 16th of January 1804, at Old Fairfield, and baptized by Brother John Schnall. She was a great grand-daughter of the well known Schebosch. Her mother having died early, she was brought up by her grandmother, whose chief stay she subsequently became. During her childhood she distinguished herself by her quiet and modest deportment, her diligence in attending school, and her fondness of singing. Together with some of her companions, she frequently visited our late Sister Denke, for the purpose of learning hymns and tunes. In her 15th year she was received into the congregation, and soon after admitted to the Holy Communion. For a number of years her conduct was steady and correct, to a degree rarely met with amongst the Indians, so that for about 12 years she uninterruptedly enjoyed the privilege of communing with the congregation. It was only in later years that she departed from the LORD, and entered into a matrimonial connection with a heathen, who, however, soon died, together with her child. Being brought to the brink of the grave by a severe attack of illness, she became deeply humbled, and repeatedly applied for re-admission into church-fellowship, which request was granted. Some time after her

recovery, however, it became but too evident, that her reformation had not been of a thorough nature; for though frequently warned, she continued to indulge in heathenish practices, and again became the victim of seduction. Taking up her abode without the village, she was (as she afterwards related) too timid to attend our public services in the day time, but frequently stood at a window outside of the church, during the evening service. Having been taken dangerously ill about three weeks ago, she earnestly begged to be re-admitted, declaring, that she was ashamed of her conduct, and sincerely desirous of obtaining forgiveness, and assuring us, that her only comfort and hope was the atoning death of Jesus. On the 20th of this month she was solemnly re-admitted, in presence of her relatives and the native assistants; and a few hours after expired, in the 31st year of her age.

26th. This afternoon the three Indian brethren, Abraham, Augustus, and Noah, returned safely from their journey to the Missouri river, after an absence of four months. In company with them the Indian Gottlob, who had removed to that country about ten years since, came hither on a visit to his mother and other relatives. Through these persons we ascertained that the Delawares, whom they visited, no more live on the White river in Arkansas Territory, having left that part of the country several years ago, and made a settlement on Coy river, a southern tributary of the Missouri, about 330 miles from the mouth of the latter, where several Indian tribes, chiefly from the states of Indiana and Illinois, and amongst them the Delawares, formerly dwelling on the White and Wabash rivers, had previously located themselves, under the protection of the government of the United States. They describe that country as unfavourable for hunting, deer and buffaloes being very scarce. For this reason parties of hunters proceed as far as the Rocky Mountains, a distance of 800 miles, being frequently absent from one to two years. On these expeditions they are exposed to great danger, being often attacked, plundered, and murdered by hostile Indian tribes. These having no weapons except bows and arrows, five men, provided with fire-arms, are capable of defending themselves against thirty of the former, and even of overcoming and routing them. Valuable furs abound about the Rocky Mountains; very good water is also to be met with, which is said to be very scarce to the south and east of that country.

The nations which have settled on Coy river, under the protection of the United States, are the following: the Delawares, Shawanoes, Kickapoos, Pottawattomies, Tawees, Twechtowees, and Wyandots, who on emigrating from the different states, have not only been provided with all possible facilities for transporting their families and effects, but are also supplied during the first years, by means of agents residing among them, with provisions and all kinds of agricultural implements, besides having saw and grist-mills erected for their use. There are likewise teachers of the Baptist and Methodist persuasions among them. At the request

of one of the former, our Indian brother Abraham presented him with his Delaware hymn-book, with which he was much pleased. The above-mentioned natives are said to have as yet made but little progress in learning, and still less in spiritual knowledge, being yet, to a great extent, in a state of heathenism, and addicted to the vices accompanying it, particularly intemperance. The young men regarded our delegates with contempt, because they had come from the British territory, and during the night purloined their blankets and other articles, which our Indians were unable to recover, notwithstanding the exertions of the chiefs, whose authority is but little respected. At their departure, however, the latter handed our Indians $30, to defray the expenses of their journey, which sum they had collected for this purpose; they also delivered to them a speech, accompanied with a string of wampum, for all the Indians on the River Thames, particularly the Delawares and Monseys. The Indian converts were, however, advised, in case of removal, not to bring their teachers with them, as they would perhaps not meet with a friendly reception on the part of the Americans, being subjects of the king of England. The number of Delawares dwelling on Coy river, is said to be about 860. The land occupied by them is very productive. Some have made an attempt to raise wheat, but with little success, the agricultural labors devolving chiefly upon the women, who are unable to make use of the ploughs, with which they have been provided. The above is the principal information communicated by our delegates. In many respects our Indians appear disappointed in their expectations, especially as a new generation has arisen in the west, with whom our people have no acquaintance; it therefore seems improbable that any will remove thither for the present, unless they should change their views.

November 8*th.* Abraham and Philip, who had proceeded to Detroit on the 4th with a wagon, in order to fetch the goods, which the Indians had purchased for their annuity of $400, returned in safety. In the evening our communicants had a blessed celebration of the Lord's Supper.

17th. The Chippeway chief near Monsey Town, having invited our men to lend him their assistance, for a pecuniary consideration, in the construction of a road, which is to pass through his town, and in the erection of a school-house, a considerable number of our young men, and others with their whole families repaired thither, a circumstance which we greatly regretted, being apprehensive, that they would be exposed to the temptation of indulging too freely in the use of spiritous liquors. The sequel proved that our fears were but too well founded, it being out of the Agent's power to prevent the white people from trading with the Indians in ardent spirits.

December 20*th.* The children, with whom we had spoken individually on the 17th and 18th, had a prayer-day, upwards of ninety being present.

24th. Being *Christmas Eve*, was celebrated in the usual man-

ner. After having dwelt on the history of the SAVIOUR's nativity, we adored His incomprehensible love, which prompted him to leave the throne of His glory, and assume our flesh and blood, and anew surrendered our hearts to Him as His eternal property.

25th. *Christmas.* To-day as well as yesterday evening our church was crowded with Indians, some of whom had come from Monsey Town. In the afternoon there was a special meeting for the children, in which they recited the Indian and English verses, which they had learned for Christmas.

During the past year there were baptized four adults and thirteen children, received and re-admitted five, confirmed one, departed this life four adults and six children. At the close of the year 1834, the Indian congregation at New Fairfield, consisted of forty-one communicants, ninety-six baptized adults, fifty-five baptized children, besides twenty-four adults and thirty-seven children not yet baptized ; total, two hundred and fifty-three souls.

1835. *January* 1st. Early in the morning the children called, to tender to us their cordial salutations, which opportunity we improved to impart to them wholesome admonitions relative to their conduct, and attendance on church and school, throughout the new year. Brother Vogler preached from Luke xiii. 8. 9.

In speaking individually with the baptized and received members and the new-people, gratifying evidences were afforded us of a work of grace in the hearts of many, whilst, at the same time, we were grieved at the coldness and indifference of others. Of the former, many expressed a desire to be advanced in church privileges, and to be entirely delivered from the dominion of sin. An Indian named Lewis, said : "I often feel so great a disinclination to attend church, that I omit going ; but I find, that the more I yield to slothfulness in this respect, the more my disinclination increases. At times, however, I become alarmed at my conduct, and am induced to attend church, though not without reluctance. On such occasions it frequently occurs, that I am so struck and affected by what is said, as to be unable to refrain from shedding tears, though I strive to conceal my emotion. The greatest evil, however, with which I have to contend, is the love of ardent spirits, which I am but rarely able to resist, a circumstance which frequently quite disheartens me." Another, named Silas, said : "I rejoice, that I have, by the mercy of GOD, recovered from the injury which I inflicted on myself, and that the LORD has not suffered me to die in my sins, but has granted me time to repent. Since my recovery I have felt the greatest abhorrence of my former sinful course of life, and I trust, the LORD will preserve me from relapsing into the same ; for I was lately enabled to reject the proposals made to me to partake of strong drink."

6th. Being *Epiphany*, Brother Micksch baptized an Indian youth, who had grown up among us, being a son of the Indian Sister Augustina, naming him Edward. The presence of the Triune GOD was sensibly felt. In the evening-service two youths, Joel

and Adolphus, were received into the congregation, and this solemn festival closed with prayer and thanksgiving.

During the succeeding days of this week we spoke individually with all our communicants, who without exception expressed an ardent desire to grow in grace, and in the knowledge of themselves and of JESUS CHRIST and his blood-bought salvation.

10th. We had a blessed celebration of the Holy Communion for the first time in the new year, on which occasion the Indian Sister Angelica was confirmed in her baptismal covenant, and partook of the LORD's Supper with the congregation.

18th. Some of our school-boys having been led, by the bad example of certain adults, to partake of some whiskey which the latter had brought into the village, we took occasion to represent to the latter the criminality of their conduct in the sight of GOD and man, and at the same time to admonish the parents of the children concerned, to exercise greater faithfulness in the discharge of their duty towards them. Their remissness in this respect we often have reason to deplore; yet we must acknowledge to the praise of the LORD, that our admonitions have not been altogether fruitless.

Towards the end of this month the weather was so mild, that some of our Indians repaired to their sugar-camps, in hopes of being able to make some sugar; they however found themselves disappointed, and soon returned home.

30th. We followed to the grave the remains of the Indian John Jacob, who departed this life on the 28th, at the age of 48 years. On the 4th of March, 1790, being then in his 4th year, he was baptized at Pettquotting by the late Brother David Zeisberger. He was the only child of his parents, and the grandson of the old native assistant Joachim, who for many years acted the part of interpreter, having acquired a knowledge of the German language in his youth at Bethlehem. In his younger years our departed brother was guilty of many deviations from the right path: among the rest, in marrying a heathen woman, in opposition to the will of his parents. The loss of one of his eyes occasioned him much suffering for many years. He was of quiet and retiring habits, and possessed of a pliant disposition, but deficient in stability of character; hence he was easily led astray. On the 12th of September, 1819, he became a communicant member of our congregation, but on account of the facility with which he yielded to temptations, on the part of the intemperate, he did not continue in the uninterrupted enjoyment of church privileges to the end of his life. Notwithstanding his failings, however, he had a tender heart, was painfully conscious of his great sinfulness, and of his need of a SAVIOUR, to deliver him from the influence of in-dwelling corruption. For a year past he was suffering from a lingering consumption, which he bore with exemplary patience. Whilst occupied in speaking with our people individually previous to the celebration of Epiphany, he came to us, though very weak, and seemed to be under deep concern, particularly about his former course of life, saying: "I am indeed a great sinner, and am filled with shame, when

thinking of the manner in which my past days have been spent; and now my only desire is, that the LORD may have mercy upon me, and pardon all my sins." Being directed to turn with all his misery to the SAVIOUR, who rejects none that comes to Him in a truly penitent frame of mind, he became quite cheerful, saying: "Then I will anew cast all my care and distress upon the SAVIOUR, leaving it to Him, to do with me what He may see fit." He expired very gently, retaining his consciousness to the end, and rejoicing in the confident hope of attaining to everlasting happiness for the sake of the Redeemer's merits.

February 1*st*. A sudden change at the beginning of this month from mild and rainy weather to intense cold, (Fahrenheit's thermometer falling to 0,) was followed by colds and inflammation of the lungs, of which many suffered severely.

8th. In these days we had the first considerable fall of snow this winter, of which we and our Indians availed ourselves, for the purpose of procuring a supply of fuel on sleds.

21st. We had a blessed celebration of the LORD's Supper, previous to which we had spoken with all our communicants individually.

About the end of this month the weather became so mild, that some of our Indians were again induced to proceed to their sugar-camps, in the hope of being able to begin to make sugar. They were, however, again disappointed, as very cold weather set in.

An excluded family, being visited with sickness, became greatly concerned about their spiritual condition, and the husband, who had suffered much of rheumatism, came to Brother Luckenbach in great distress of mind, beseeching him to have mercy on him and baptize him, as he would probably not live long, adding, that he was sincerely desirous of being delivered from the dominion of the sin of intemperance, which had been the cause of his sickness. He was directed to the SAVIOUR, as to Him, who is both able and willing to free from the power of sin all that come to Him by faith.

March 1*st*. Our aged and infirm Indian Brother Boas, who is upwards of 80 years old, and is supported by the charitable contributions of the missionaries and Indians, expressed himself towards us to this effect: "When I meditate on the SAVIOUR's parable of the sower and the seed, I find, that my heart often resembles the way-side; for when I hear the word of GOD, the wicked one comes and taketh it away, so that I have no enjoyment. I become alarmed at myself, and supplicate the LORD, to grant me again the enjoyment of His great love, which moved Him to suffer for us on the cross; and thus my heart becomes warmed and enlivened. When I consider how vile I am, and how often I grieve the SAVIOUR by my sins, I am frequently melted to tears; for I find that He deals with me as a mother does with a poor feeble child. She is never weary of having compassion upon it and of ministering to its wants; and even when, through its disobedience in straying from home, it has hurt itself by treading on thorns, she kindly fetches it back, and binds up its wounds. The same compassion and goodness the LORD displays towards me,

though I cause Him much pain by my remaining evil propensities, and my perverseness in turning away from him into the paths of sin, where I tread upon thorns, which causes me much suffering, and makes me cry unto Him for relief." As he said this, his tears flowed copiously, and he could say no more. Externally his condition is one of extreme indigence. Having no near relatives belonging to our congregation, he spent last summer with his son and daughter, who live among the heathen at Monsey Town. Whilst there, a strong desire to partake of bear's meat led him to attend a pagan festival. Coming hither at Christmas, he was dissuaded from returning to his daughter, as he purposed doing, by a representation of the danger, to which he would be exposed, of relapsing into paganism, after having, by the mercy of the LORD, been preserved within the pale of the Church for fifty years. He now goes from house to house, happy to be permitted to occupy a place on the ground near the fire-side, but frequently perceiving, that he is a burden to his countrymen. On this account he often takes refuge with us, deriving comfort in his extreme poverty from the case of poor Lazarus.

8th. The excitement, which had been prevailing among our people for several days past, on account of the disappearance of the Indian Gottlob, (the son of our Sister Johanetta,) whose return from the Missouri River was mentioned above, rose to a great height. About ten days ago Gottlob, in company with some other Indians, proceeded to a distillery, situated at some distance above us, since which time he has not been heard of. This gave rise to the suspicion that his companions had murdered him, or cast him into the river, which is at present covered with ice. The less excited portion of our people, however, were of opinion that he had, while in a state of intoxication, rashly attempted to cross the stream where the ice was weak, and been drowned. On this mournful occasion, the conduct of the relatives of the above-mentioned Indian, and particularly of his brother, who was excluded several years since on account of his ungodly life, but remained here, being countenanced by his relatives, was such as to cause us much pain and grief. This man, who professes to be a sorcerer, together with some of his associates in intemperance, had recourse to their heathenish means, for the purpose of finding the body and discovering the perpetrator of the murder. Accordingly they provided themselves with whiskey, and then proceeded to enact their superstitious rites by night, at the place, where they suspected, that the missing Indian had lost his life. His relatives were credulous and superstitious enough to believe, that they had succeeded in ascertaining his fate, when one of the sorcerers in a half intoxicated state was so bold as to declare positively, that the body was lying in the river, and that the deceased had informed him of the name of the murderer and the circumstances of his death. On this occasion we were sorry to observe, that many of our people, of whom we had hoped better things, are not only exceedingly credulous, but still, in a lamentable degree, under the influence of

superstition. By Divine assistance, however, we succeeded in allaying the excitement, especially after the sorcerer, having recovered from the effects of his debauch, had retracted his declaration relative to the fate of the missing Indian, and excused himself by saying, that he had made it whilst in a state of intoxication.

12th. We followed to the grave the remains of the Indian Sister Polly, a widow, and for many years a native assistant. Whilst a child, her parents attached themselves to the congregation of Indian converts at Lichtenau on the Muskingum, where they were baptized. Her mother was a white woman, who had been captured by the Indians. In her tenth year our late Sister was baptized by Brother David Zeisberger, on the Upper Sandusky River, on the 15th of March, 1782, the day on which the missionaries took leave of their flock, and set out for Detroit, to undergo a trial before the governor. During her childhood she was very fond of learning hymns and of singing, and frequently retired with her most intimate friends to some solitary place, for the purpose of singing, and conversing with one another on the concerns of their souls. In maturer years she distinguished herself by a walk and conversation consistent with her profession, even after she had connected herself by marriage with an Indian, whose habits of intemperance were productive of much trouble to himself and family. All these trials she bore with exemplary patience for forty years, the duration of their matrimonial connexion. On the 25th of December, 1795, she was received into the congregation, and on the 7th of May of the following year she became a partaker of the Holy Communion for the first time. In the sequel she was appointed a chapel-servant and an assistant, the duties of which offices she at first discharged in a very satisfactory manner. Subsequently however, the aberrations of her own children put her fidelity as an assistant severely to the test; and finally it became necessary to dismiss her from her office, and exclude her from the Holy Communion, on account of her offensive conduct in harboring her daughter, who by her scandalous behaviour had forfeited the privilege of dwelling among us. For several years past she had suffered much of a complaint in the chest; and during the prevalence of colds about the beginning of February, she was seized with so violent an attack, that her recovery became doubtful. At the prospect of approaching dissolution, she became greatly concerned about herself, and sincerely penitent on account of her departure from the LORD, and her disregard of His commandments, saying: "I am conscious of being a great sinner before the LORD, and my heart condemns me, when I think of the word which He has spoken: 'He that loveth father or mother more than me, is not worthy of me, and he that loveth son or daughter more than me, is not worthy of me.' Now I acknowledge, that for the sake of justifying the ungodly conduct of my children, I often overlooked Him, and was regardless of His honor. But now I desire to obtain His forgiveness as well as that of my brethren and sisters, whom I have offended by my

words and actions." On another occasion she expressed herself thus: "I wish to divest myself of every thing, that yet disturbs my mind. My children and grandchildren, to whom I have been so warmly attached, I desire to commit to the LORD, hoping, they may at length become obedient to Him. I am becoming more and more convinced of the deceitfulness of my corrupt heart, in having considered myself better than others, because I had sustained an unsullied reputation from my youth, never having been guilty of any gross sins, on which account it was hard for me to consider myself a sinner. But now I have been brought to acknowledge, that I am one of the greatest sinners, and to cast myself at the feet of JESUS, crying for mercy. Were there no SAVIOUR, I should be lost for ever." She expired very gently, at the age of about 63 years.

15th. The above-mentioned excitement among the relatives of the missing Indian Gottlob still continues, having been kept alive by various false rumors. What distresses us most is, that the brother of the deceased, assisted by some of his associates, among whom there is a sorcerer from the adjacent Indian village, has continued the practice of superstitious rites, which have occasioned fresh excesses at the place where the dead body has been sought for. We feel thankful to the LORD, that the affair eventually terminated in a manner highly disgraceful to those concerned, the assertions of the sorcerers respecting the fate of the missing Indian proving false, and the hopes of his superstitious relatives as to the discoveries that would be made, being sadly disappointed. Whilst we are grieved at the conduct of some, who secretly participated in the above heathenish abominations, we indulge the hope, that the result will make them abhor such superstitious practices.

18th. In hewing out a trough, Brother Micksch had the misfortune to inflict a severe wound on his foot, which confined him to his room for a week.

29th. Brother Vogler proceeded to Mr. Inlens, where he delivered an address at a temperance meeting, which the Methodist minister, Mr. John Missimer, also attended.

31st. We had the pleasure of receiving the long-expected textbooks for the year 1835, which, together with some letters, had probably remained in some post-office in Canada.

April 2*d*. We visited six newly established sugar-camps, situated several miles from here in the woods, and took a view of their arrangements.

3d. Those below us were visited. This year the manufacture of maple sugar was commenced only about the end of March, and was but moderately productive.

8th. The native assistant, Thomas, brought us fifty-six large fish, which he had taken by sticking them, in the vicinity of a mill-dam, constructed across the Thames River, several miles above us. These fish, here known by the name of mackerels, are the first to ascend the river, after the disappearance of the ice from the lake; but as they cannot be caught with the line, the Indians had here-

tofore been unable to take any, on which account they chiefly fell into the hands of the white people, who caught them in nets. This year, however, their progress up the stream has been impeded by the mill-dam, erected last summer, and they have collected there in such numbers, that our Indians have taken them with facility in the above-mentioned way, and the white people have caught and salted thousands of them. They are about eighteen inches in length, more or less, and have an excellent flavor.

11th. The children had a blessed prayer-day, and were uncommonly quiet and devout.

12th. *Palm Sunday.* Instead of the usual sermon, we commenced reading the history of the Passion-week, preceded by a short address and prayer. During the following days we spoke with our communicants individually. On account of the share, which some had taken in the above superstitious practices, or on account of their offensive conduct in other respects, six persons forfeited the privilege of communing with us this time. We observe with grief, how weak and unstable the faith of some of our communicants is, and how easily they are led astray by the disorderly conduct of their children or relations, instead of giving them a good example by resisting evil.

On *Maundy Thursday*, all our Indians removed from their sugar-camps into the village, in order to celebrate the festival-days. The evening-meeting, in which the history of the SAVIOUR's sufferings in the garden of Gethsemane was read, was numerously attended, after which the communicants celebrated the memorials of His dying love.

On *Good Friday*, the services were well attended, and we have reason to believe, proved a blessing to our people.

On *Great Sabbath* afternoon the usual meeting for the whole congregation was held, to commemorate the SAVIOUR's rest in the grave. Although some of those persons, that had taken part in the heathenish abominations, above referred to, were not present, we embraced this occasion, to expose the real character and unhappy effects of such sinful practices, and to warn our people against an indulgence in them. We also strove to impress upon their minds the duty of all faithful members of the church, fearlessly to testify against such evils, and to vindicate the honor of GOD. Our admonitions were listened to with great attention, which leads us to hope, that they will be followed by beneficial effects.

On *Easter* the usual solemn services were numerously attended. In the afternoon of that day all our Indians returned to their sugar-camps, where they remained uncommonly long, on account of the continuance of cool weather till the end of the month.

Cordially saluting all our dear brethren and sisters and friends, we commend ourselves and our charge to their prayers.

ABRAHAM LUCKENBACH.
CHRISTIAN MICKSCH.
JESSE VOGLER.

[From the "Periodical Accounts," &c.]

II. WEST INDIES.

By the translation into eternal rest of the Brethren Taylor and Eder, a further and very distressing breach has been made in the ranks of our West Indian missionaries; and that at a period, when the embarrassment caused by previous losses was painfully and extensively felt by the survivors. The vacancy occasioned by Brother Taylor's removal, it will be peculiarly difficult to supply; his humble and affectionate disposition, his unobtrusive manners, and his devotedness to the missionary work, having procured for him the love and respect of all who knew him, and the affectionate attachment of the congregations whom he served; while the experience acquired during a faithful and unwearied service of above eighteen years in the West Indies, caused him to be highly valued by his brethren, as a friend, counsellor, and true yoke-fellow. He had just accepted a call to undertake the superintendence of the mission in St. Kitts, and was preparing to follow it, in childlike obedience to the direction, and reliance on the help of his LORD and Master, when he received the unexpected summons, "to come up higher," and take his seat among those servants of JESUS, who having been the favored instruments in his hand of turning many to righteousness, are permitted to be with Him for ever. His departure took place at Bridgetown in Barbadoes, on the 7th November, by means of the prevailing yellow fever. Of the last illness and decease of Brother Eder, a hopeful Missionary in the Danish Islands, who, like Brother Taylor, had been appointed to the service of the St. Kitts Mission, no particulars have as yet reached us. Meanwhile we cannot but earnestly commend the work of GOD in that important island, which is more immediately affected by this mysterious visitation of Providence, as well as the whole West Indian Mission, which has been deprived of no fewer than eleven valuable laborers within the short period of twelve months, to the faithful intercession of all our dear Brethren and friends. More especially would we address our beloved fellow-servants in the Missionary field; and say, "*Come, let us return unto the Lord; for He hath torn, and He will heal us; He hath smitten, and He will bind us up.*"

The appointment of Brother J. Ellis, formerly superintendent of the Jamaica Mission, to the immediate charge of the Mission in Barbadoes, and his consecration as a Bishop of the Brethren's Church, with a special reference to the service of the West Indian field of labor, will, doubtless, excite general interest; and call forth fervent prayers, that the blessing which rested on his former ministrations of fifteen years among the negro race, may be vouchsafed in double measure upon those in which he is about to engage.

The accounts from Jamaica, Barbadoes, and Tobago, will be found, upon the whole, cheering and satisfactory.

1. TOBAGO.

EXTRACT OF THE DIARY OF MONTGOMERY, FOR 1835 AND 1836.

May 23*d.* SIXTEEN of our negro Brethren and Sisters, who have attained to Church privileges since Easter, 1834, assembled to rejoice before the LORD, and to covenant with each other to follow Him and obey his commandments.

June 7*th.* Being Whit-Sunday, we called to mind the out-pouring of the Spirit of GOD on the apostles and disciples of CHRIST; and prayed to the LORD, to grant us a share in the precious gift, then bestowed upon His church. In the afternoon, the communicants enjoyed the LORD's Supper; two partook with us for the first time, and four were present as candidates.

On the 10th, Brother Coates went to the Cove estate, to visit a man who had attended our church, when in health, as often as the duties of the estate would permit him: being very ill, and his end evidently drawing near, he was commended in prayer to the LORD.

Tuesday the 23d. A messenger was sent to request us to visit one of our scholars. Brother Light went, and found him suffering from spasms, arising from an injury done to the foot; being asked if he loved the LORD, and was waiting to see what His will might be concerning him, he spread out his arms and looked upwards; he then laid his hands on his breast, and gave a very expressive look, being quite incapable of speaking. Having prayed with him, and left him apparently a little composed, Brother Light went to visit an aged woman. On returning to the hospital, he heard that our dear scholar had breathed his last. His afflicted mother, who had now lost her fifth and last son, needed comfort, which Brother Light endeavored to administer. His remains were interred on the following day, when a large and respectable auditory attended.

On the 29th and 30th, Brother Light rode to Indian Walk and Whim estates; the meetings on these estates were pretty well attended by adults, as well as children.

July 1*st.* Visited the sick on Riseland estate.

Sunday the 5th. Prayer-day. Three women were baptized, and one received into the congregation. On this, our Adult prayer-day, we felt constrained in our different services, to testify aloud against the prevailing sins of the times, many being led away of their own lusts, and enticed, and living as the willing slaves of Satan.

10th. Brother Coates visited, on Sherwood Park, a man who was very ill; when in health, he attended church occasionally, but having to watch the cattle, he could not be regular. His state of mind was, under his present circumstances, very distressing: he had made his will, and having two daughters, one of whom had

offended him some time ago, he had not bequeathed to her any thing, but given the most to the other sister, and the remainder to some god-children. On being told how sinful it was to bear malice, he promised to forgive her, and to leave her the same as the other daughter; but his chief concern evidently was, that if he died, we should read over him, as he expressed it. It is a prevailing idea among the negroes in this island, that if they are baptized and get a Christian funeral, all will be right with them hereafter. On being advised to pray to the LORD for mercy now, while living, he replied, that he could only say about half of the LORD's prayer. Being reminded that he could tell the LORD all his wants, and ask him to forgive all his sins, he promised to do so; and, also, that he would try to remember what had been said to him.

On the 6th, Brother Coates went to Bon-accord, but was again disappointed: only nine children, chiefly those who dwelt in the manager's house, came for a lesson; while those who work in the field, declined attending, as it was a holiday for them.

Friday, 21st. About 8 o'clock this evening, there was a severe shock of an earthquake, when we were just closing the evening-service. The tremulous motion of the earth appeared to increase. Doors, windows, walls, and floor seemed all in motion. A person who happened to be standing outside, and who looked towards that building at the moment, said that the chapel, during the shock, appeared to lean on one side. We felt truly thankful to the LORD, for His merciful preservation during this convulsion of nature.

31st. The Rev. Mr. Crane, Wesleyan Missionary, stationed at Scarborough, gave us a call, and spent a few hours with us in friendly conversation. There was another shock of an earthquake this evening, but not near so violent as that felt on the 21st.

September 22*d*. Brother Coates was again at Bon-accord, when thirteen children attended; they however make but little progress in their learning. On Sheridans, he visited the communicant sister Princess: he found her confined to her bed, but cheerful. She expressed her confidence in the LORD, and a desire to be satisfied with whatever was His will. The aged Brother, Philip B., likewise expressed his desire, that his family, children and grandchildren, may experience with himself, how good the LORD is to those that put their trust in Him.

October 26*th*. Began a new regulation with our day-scholars. Instead of attending two hours in the forenoon, and two in the afternoon, they are to attend from 9 to 12 in the forenoon, allowing a quarter of an hour for recreation between school time. Brother Coates visited the sick on M. estate; *all* expressed a desire soon to be able to attend the services at Montgomery. An unbaptized man said, If he could only get baptized, he should be sure to go to Heaven. This gave an opportunity to explain what is required of us in the Scriptures, if we are to be fit for Heaven.

Monday, *November* 2*d*. We were informed of the heathenish behaviour of those, who had the care of the funeral of a poor

Obeah man on a neighboring estate. Among other ridiculous tricks performed by the bearers, &c., was that of discovering, that the corpse would not leave the house to be buried. In consequence, one of his old acquaintances had to sit down and reason with the dead, ere the corpse would consent to be carried to the grave. A great many from far and near attended his funeral, and kept it in their old heathenish manner.

December the 15*th.* Visited Indian-Walk. A very small company assembled in the evening. The indifference of these people to their immortal concerns is very discouraging to us. The following evening was spent at the Whim estate; here the contrast was great, the house being filled with a deeply attentive auditory. The children likewise gave us much pleasure by their readiness in answering to various questions of the church catechism, &c. Indeed, they are a credit to those that have the charge of them. Though they manifest no inclination to attend upon our ministry at Montgomery, they are glad to meet together to hear the precious word, when we go to the estate. Most of them attend the church or the Methodist chapel in Scarborough, which is quite near their homes.

24th, *Christmas-Eve.* About one hundred and twenty adults and children joined us in calling to mind the birth of CHRIST.

The 2d Christmas Holiday was chiefly devoted to our school-children. Of these three hundred were present, besides a number of strange children, who come on such occasions, expecting that something will be given to them, as well as the regular attendants. Most of our children received presents of various kinds, sent us chiefly by friends in London and Bristol, to be given to the deserving and regular attendants at our Sunday and Day-Schools.

In the evening of the 31st, a goodly company met to close the year. With fervent supplication we implored the LORD's blessing upon us, as a small portion of His believing people, and besought Him to continue to shower down His grace and blessing upon us in the new year.

During the year 1835, there have been baptized, eleven adults and five children; received into the congregation, nine; departed this life, six; excluded, eight; admitted to the Holy Communion, eleven; seven couples have been married.

1836.—*January,* Sunday the 3d. Our Sabbath-day school re-opened to-day. Before the public service commenced, our place of worship was crowded, as well as the adjoining apartments, (the lower rooms of our dwelling,) and a good number stood without. We rejoiced to see so many met together on the first Sunday of the year, and hoped often to witness the like during its progress.

On the 13th, Brother L. buried the remains of the communicant sister, Betty Riseland. She was always happy, when she could join the church in prayer and praise: her sickness was but of few hours' duration. Mentioning her unexpected departure to the attorney, he said that "many could have been spared better than she," and related with much interest, a visit she had paid him on

New Year's Day. When he asked her, in a jocose way, if she was come for a little pleasure, she replied, "No, I am going to church; *all my pleasure* is in Heaven;" adding, "I shall soon be there." We rejoice in her happy lot, believing that she is at rest with CHRIST our SAVIOUR.

Sunday, the 24th. We felt the want of a larger place to meet in for Divine worship: many who came could not find room, and there being no shade to screen them from the rays of our tropical sun, they cannot endure to stand out of doors; numbers therefore go away, and the rest take refuge from the heat in some of our out-offices. A spacious shed would be very acceptable on such occasions, till we can obtain leave to rebuild or enlarge our place of worship.

February 12*th.* Brother L. went to New Grange estate, and baptized a poor leper-boy. He spoke very sensibly and feelingly, longing to be released, and go to rest with JESUS. The aged and sick on Riseland were likewise visited.

Sunday, the 14th. The school was numerously attended, and several new-comers presented themselves for the first time: the church was crowded: being Prayer-day, three persons were baptized, and one woman was received into the congregation.

Sunday, the 21st. About two hundred and fifty children and adults attended the school this morning: the services of the day were equally well-attended. In the afternoon, Brother and Sister L. went to Lowlands, and baptized an aged woman, an African, blind, and nearly deaf. The house selected for the occasion was crowded to excess, the door and windows being made up, as it were, with people anxious to witness the transaction.

March 13*th*, Sunday. We enjoyed the Holy Communion: two Brethren and Sisters partook with us, for the first time, after previous confirmation. About this time, we had the joy to receive a box of materials for our school from our dear Brother Essex of Bristol, and another, containing rewards, &c., for good behaviour, and encouragement to our scholars, from the same place, by the hands of Miss Marychurch. These acceptable presents rejoiced our hearts.

18th. We heard the painful news, that the wife of one of the two emigrants, who arrived in this neighbourhood from Scotland, only a few weeks ago, died last night. The two families have already lost three of their children since their arrival. The person who died was about 50 years of age, and ever since her arrival, has been working, as if she had been in her native land. Just before she departed, she told her husband, that she was going to make the best change she had ever yet made, and was thankful that her little boy, who had died a few days before, was gone before her. At the request of our friend, A. Warrack, Esq., we went over to their residence, and performed the funeral service.

Easter Sunday. Very early this morning, many of the negroes were assembled on our premises, waiting for sunrise, to enter, with us, the burial-ground, and attend the usual solemn service. We

afterwards returned into the church, and read the history of our LORD's resurrection to a crowded auditory. Before the usual time, our place of worship was filled with well-dressed people; the adjoining room, on the ground-floor, was likewise full. Brother Coates preached to a company outside, who had assembled round a shady tree, and whose numbers continued to increase, but, the wind blowing very hard, many were prevented from hearing. Never have we witnessed so great a concourse (including the Sunday-scholars) at Montgomery. After the crowd had dispersed, we had a meeting for the new-people, candidates for baptism, &c. and another with the members of our church, which closed the services of the day.

April 7th. Brother L. rode to Shirvan estate, and held the funeral of the aged Sister Princess, who departed last night. Of her it may be said, with truth, that *she was a mother in Israel.* It was her delight to attend in the Courts of the LORD, and she never failed to come, as often as her declining health and strength permitted her. When visited in sickness, her heart overflowed with thanks to the LORD, for all his goodness bestowed upon her. She felt deeply interested in the spiritual welfare of the people on the estate where she lived, and they, in return, showed the high esteem they had for her. Nearly all the negroes on the property attended her funeral.

On the 26th, we attended the funeral of Miss Jane M., who departed early this morning, of fever. As she had been removed to a neighboring estate for change of air, our Sisters visited her frequently. Her sickness had been the means, under GOD, of leading her to place all her reliance on the merits and death of CHRIST her SAVIOUR. This is the tenth individual, out of fifteen, of the families that came hither from Scotland, who have been removed by death. Every attention was paid them by the attorney, manager, and medical men, but all of little avail: the two fathers and three children are all that are left.

May 13th. Brother L. visited the sick on Lowlands, Golden-Grove, and Buccoo: the communicant Sister Fanny was in the hospital: she was always of few words, yet the little she did utter was sufficient, together with a godly walk and conversation, to show, that her treasure was in Heaven; she was indefatigable in her attendance on the means of grace. We are thankful to be able to say, that there are a few on this property who may be considered as lights shining in a dark place, while the generality of the people are awfully ignorant of their true condition by nature and practice.

18th. We laid the first stone of our school-house* this morning: between sixty and seventy day-scholars were assembled with us on the spot, and among the white persons present was our friend, Mr. John Elliot, attorney for Buccoo.

Visited on Lowlands estate the sick Sister Fanny, who appears

* Erected with the aid of the Government grant.

to be drawing near to the grave: she appeared to suffer severe pain. When asked if she was afraid to die, she said with a smile, "Oh no;" and added, that her only wish was, that the LORD's will might be done. A fervent prayer was offered up in her behalf, from which she appeared to derive much comfort and encouragement.

During the week the Brethren were much engaged in looking after the building of the school-house, and the Sisters in instructing the children who attend the day-school; in short, we are all fully occupied from day to day. May the LORD accept the labor of our hands, and bless our imperfect services in His house.

J. T. LIGHT.
J. COATES.

FROM BROTHER J. T. LIGHT.

Montgomery, December 3d, 1836.

"DEAR BROTHER.—In a former letter, I mentioned the kindness of our neighbors, in sending a number of hands to clear the site of the intended school-house, and their readiness, in other respects, to contribute to lessen the expense of its erection. Our friends have exceeded our expectations; for, besides allowing the lime and the best part of the mason-work at half-price, the labor of two masons and a laborer from Buccoo estate was freely given us for one week. In compliance with the suggestion of some friends, we waited on a number of individuals, favorable to the cause, requesting their aid, who immediately put down their names for five pounds each. I would beg you to acknowledge these kind donations in your annual list.

"I have already communicated to Brother W. Mallalieu the joy we experienced on October 12th, when the school-house was opened with prayer, supplication, and giving of thanks, to the Giver of every good and perfect gift, for this token of His goodwill to men. Our eyes, ears, and hearts were highly delighted with what we saw and heard. Though a working-day, the school was well filled with the scholars and their parents: a few friends also favored us with their company. The cheerfulness with which both parents and children threw in their mite, in addition to what they had previously given, pleased us very much. The building will require a few more pounds to be expended on it before it is completed: it must have a coat of paint outside: the paint written for was only sufficient for the doors and windows, with very little to spare. A few more benches will also be necessary. We will be careful, however, not to burden your school-fund with any additional charge on that account.

"We wish that you and our dear friends could see how we are employed on the LORD's Day. We have above two hundred scholars, neatly and cleanly dressed, regularly attending the means of grace, and apparently eager to receive the words of instruction.

"A schoolmaster, well acquainted with the national and infant-school system, would be a great acquisition to us. How glad should we be to receive a devoted, zealous, and active brother to labor with us! We really need an assistant. There is plenty of work here, quite sufficient to engage both hands and heart, with every prospect of winning souls for CHRIST. The LORD be praised for present appearances! Our church is crowded almost every Sunday, and the attention shown is great. I cannot say that there is any special awakening, but it is evident that a great change has taken place in the behaviour of many who attend our public services. A greater desire prevails, to conform to the written Word, and to live as Christians.

"Last Sunday, while looking round on the people assembled, my mind was much impressed with the verse—

> "In stillness, CHRIST collects his flock;
> With little hurry, noise, or show,
> He safely guideth every soul," &c.

"You will have heard of the very painful bereavement of our dear Sister Taylor, in Barbadoes. We pray the LORD, in mercy to spare the inhabitants of this island from the ravages of the yellow fever. He knows what is best for us, and the world at large. That His will may be done in and by us is our heart's wish and prayer. We shall be glad to serve Him as long as we have any strength left, to be useful in the blessed work.

"JAMES THOMAS LIGHT."

2. BARBADOES.

FROM BROTHER J. TAYLOR.

Bridgetown, October 21st, 1836.

"DEAR BROTHER.—My last, of the 12th inst., will have made you very anxious, as it contained the information that Brother Oerter and Sister Klose were both ill of the epidemic fever, which has prevailed in this island for some time, and proved fatal to many, especially to new-comers from America and Europe. I am thankful to be now able to state that the above-mentioned Brother and Sister, together with Sister Oerter, little Martin Klose, and his nurse, are all recovering at Sharon. Sister Klose was, indeed, very ill, but to-day she has been able to get out of bed after having been so reduced, that she could not move herself. Sister Oerter was also dangerously ill for some days. Brother Klose, through the LORD's mercy, has so far been preserved from taking the fever; so have Brother and Sister Zippel and family, at Mount-Tabor; also, my wife and myself, though the disorder has been all around us, and I have been called to visit several who were ill of it. We are sure you will unite with us in thanks to GOD, for blessing the means used for the recovery of our dear Brethren and Sisters;

the more so, as so many of our dear fellow laborers, in Antigua and St. Kitts, have been removed in the course of the last year.

"During the last fortnight we have had very heavy rains, and much thunder and lightning, which have purified the atmosphere, and rendered it much cooler. The cases of fever are now fewer, and these more mild.

"Sunday, the 9th inst., being an adult prayer-day, I had the favor to baptize two persons, and to receive two women into our small congregation; and seven were added to the class of candidates. The chapel continues to be well filled, on Sunday evenings, with attentive hearers. Brother Zippel has nearly finished the school-house at Mount-Tabor, and Brother Klose is anxious to commence the enlargement of that at Sharon, as the infant-school increases so fast, that the old school-house is too small.

"You are, of course, aware, that my wife and I are called to the service of the Mission in St. Kitts, and that Brother and Sister Ellis are to succeed us in this Mission. We commend ourselves to your prayers, with regard to our new appointment. Our only wish and aim is, to follow the directions of our LORD and SAVIOUR, and, "*weak as we are and feeble, as far as we are able, to yield Him service willingly.*" O, may He preserve us from doing any injury to that work, in which He purposes to employ us, His unworthy servants, whom He has hitherto borne with so much long-suffering and patience!

"*October 24th.* Yesterday evening my dear wife was taken ill with a very violent attack of fever and ague: she is very weak this morning, but we hope, she is a little better. Brother Klose writes, that Brother Oerter was able to administer the Communion yesterday, but Sister Klose not able to leave her room: their two children and a servant, still had fever. I trust that the LORD will spare my dear wife to me and the Mission. The packet sails in an hour, and I must close. Remember in your prayers,

"Your affectionate Brother,

"JOHN TAYLOR."

FROM BROTHER J. G. ZIPPEL.

Mount-Tabor, November 10th, 1836.

"DEAR BROTHER.—You have, no doubt, already received accounts of the yellow fever, which, in the middle of August last, made its appearance also here in Barbadoes, and been informed, that of our circle Sr. Oerter was first seized with it. Since that time it has been very prevalent at Sharon, and, with the exception of Brother Klose, it has gone through the whole family, young and old, white and black; but, through the mercy of our LORD and SAVIOUR, all have recovered so far as to be able to resume their usual occupations, though much reduced in strength by the violence of the fever, and the vigorous means used to counteract it.

"But, as Bridgetown is the chief seat of the epidemic, we have

been always apprehensive of hearing evil tidings concerning our dear Brother and Sister Taylor, and these apprehensions have, alas! now been realized.

"On the 24th of October, I wrote to Brother Taylor, inquiring after the sick at Sharon. In his answer, he desired us to include himself and his wife in our sympathy and prayers, as Sister Taylor had taken the fever the preceding night. Some days after, however, we had the pleasure of hearing that she was considered better, and already out of danger. My next letter to Brother Taylor, was answered by his wife, informing us that he was also ill of the fever, having been attacked on the 3d inst. in the morning; but, the fever being milder than her's, good hopes were entertained of his recovery. Saturday, the 5th, Brother and Sister Klose went to see them, and to undertake the duties of Sunday, on which day several symptoms indicated danger, and Brother Taylor himself began to think, that he should go home to Him whom his soul loved. On Monday, the 7th inst., we received the melancholy intelligence, that it had pleased our SAVIOUR to take to Himself our dear Brother, at a quarter before nine o'clock in the morning. By the advice of the doctor, he was to be interred before the close of twenty-four hours. His corpse was conveyed the same day to Sharon, and interred the following morning at 8 o'clock.

"The loss which our missionary cause has sustained by the departure of this faithful servant being so great, I feel it a most painful duty imposed upon me to be the means of communicating it. It is, indeed, a heavy stroke, especially at a time when many vacancies, occasioned by the yellow fever, have scarcely been filled up, and when the services of our dear late Brother seem to have been so much needed in St. Kitts. The call to that station he accepted in obedience to his Heavenly Master, and in childlike reliance on His support. May the Head of His Church, "whose judgments are a great deep," grant our prayer, that He would soon send other laborers into His vineyard, and meanwhile support and direct our Brethren at home at this trying season!

"Our late Brother was esteemed and beloved by high and low, but especially by us, his fellow-laborers. By his calm and prudent disposition, his unaffected humility, and, above all, by that love which flows from CHRIST into the hearts of his disciples, the tender cords which bind Missionaries together, have, in the circle in which he had to preside, remained unbroken. Our love and affection follow him into the realms of perfect peace, where he has, no doubt, met a flock of redeemed souls, gathered from the different congregations in which he served his LORD so faithfully, and who, through his ministry, have been led to the Lamb that was slain, and had their robes washed in His precious blood.

"Our dear Sister Taylor feels this severe affliction most keenly: though scarcely able to walk from weakness, she insisted upon being present at the interment of the remains of her beloved husband, with whom she has walked so pleasantly in their pilgrimage

of nineteen years to their Heavenly Father's house. She requests permission to return to England next spring.

"Our day-school is on the increase, and numbers, at present, 55 children. We have discharged our former teacher, a black girl, and engaged a young white man, more competent for the situation: his salary is four dollars per week, which I hope will be defrayed by the half-bitts the children pay per week. The school-house is nearly finished, and will cost about 250*l.* sterling, which is less than the estimate.

"We are much indebted to our kind friend, Mr. Haynes, who assisted us in burning the lime, and gave the labor of a mason for fifty days.

"Brother Klose is making preparation for the building of the school-house at Sharon.

"I should be glad if you would send us a ream or two of writing paper, and a few dozen slates and quills, for the school.

"Our congregation is on the increase. Next prayer-day, we shall have the favor to admit into Church-fellowship, by baptism and reception, 17 candidates. May the good Shepherd of souls receive them, at the same time, into His fold, and permit none of them to be lost.

"The emigration from Antigua, St. Kitts, and Nevis, is still going on: at the latter island, the yellow fever has again made its appearance.

"Sister Zippel has had much to suffer last year, from cough and asthma. May the LORD preserve our health until He sees fit to lay us also by!

"J. G. ZIPPEL."

3. ANTIGUA.

EXTRACT OF THE DIARY OF GRACEHILL, FOR THE YEAR 1835.

From the 1st to the 4th, we were occupied in speaking with our communicants of the Leeward Division, and on the 5th, had a blessed enjoyment of the Holy Communion, of which ordinance 304 persons partook, two Brethren and four Sisters for the first time.

6th. Brother Bigler visited, and administered the Communion to, three aged and infirm sisters at Falmouth. The expressions of faith and love to JESUS, which fell from their lips, were truly edifying. One of them, who has been confined to her bed for four years, said, "My SAVIOUR sees I cannot walk to His house; and He is so good and merciful as to come to mine." Another said, "Oh, Massa, I am really hungry and dry for this blessing; I wish to come to church, and converse with my GOD and SAVIOUR, but I am too old and weak. I must be satisfied, and stop at home, for I find the LORD here too."

8th to 11th. We were busily engaged speaking with the classes of new-people, candidates and excluded. At such a time as this

we require particular wisdom from above, to rouse many who have, for a number of years, been excluded from our fellowship, and, as it too often appears, grow more and more careless about their souls. If we did not know, that our LORD and SAVIOUR is long-suffering, keeping mercy for thousands, we should be weary and faint in our minds. It plainly appeared, on this occasion, that the LORD was striving with some.

George Henry, from Rockhill, said, "I feel I am a lost sheep. I was baptized here as an infant, and as I grew up, I came to speaking; but at the last, I grew careless, and have not come for two years. Well, at last I feel my meat does me no good at all; then I hear people talk about going to church, and say, New days come now. Well, for three weeks past I have been asking, when the speaking takes place. On Sunday I came to church, hear that it will be this week. My heart get so fix, that when I come out to-night, I do not wait to walk, I run, feeling my heart so light.

15th. Brother Bigler visited on several estates this morning. On Burke's he found the communicant Brother *Caleb* suffering excruciating pain from an ulcerated leg. He said, "I can't rest for the pain, massa, and must lie awake all the night; but that is the time I pray, and call upon the LORD for ease, or for patience to bear my pain."

Here Brother Bigler also found a few aged sisters, whose infirmities have prevented their attending church for several years. He sang a few verses with them, and then offered up a prayer, during which they were so affected, that they shed tears of joy. Brother Bigler then rode up to Top Freeman's, where he found an aged sister very sick, but perfectly resigned to the LORD's will, and, according to her own words, just waiting for the hour when her Heavenly Master would call her home.

Having given out, on the preceding Sunday, our intention of keeping an Instruction-Meeting for the candidates for baptism and reception, a great number attended this evening, and the utmost attention and good order prevailed. A number, not yet candidates, were present this evening, to whom an address was first delivered. We hope and pray, that the LORD's blessing may rest upon this assembling of themselves together, and that they may be led to value this, their first privilege, and so become more and more fit to be numbered with the flock.

17th. The evening previous to the usual liturgy for our communicants, we began to keep a similar meeting for the candidates for this privilege. It was also numerously attended, and the LORD's presence was felt in the midst of us.

[Here follow some particulars of the fever, by which many Missionaries on the island were attacked, and some called into eternal rest.]

31st. Although we were busy in these days, speaking with our windward communicants, Brother Bayne went to see the communicant Brother, John Henry, on Adney's, who was very ill. He was suffering much from the prevailing sickness; yet his mind was

quite easy, being stayed upon the Rock of Ages, the SAVIOUR of his soul, and ready and willing to depart, he said, if it were His will. The communicant Richard, who has been sickly for a considerable time, was also present. His wife had been excluded for adultery, and, for some time, had quite forsaken him. That the poor man might not be left without some assistance, nor she to follow her evil courses, Brother Bayne, about two weeks before, had them together, and labored to convince her of her sin; but she, looking at her husband with the strongest signs of disgust, positively declared, she would never live with him. But what was Brother Bayne's astonishment, to see her, soon after Richard's entrance into the apartment, come in oppressed with sickness, and with as strong marks of affection as she had before shown of disgust, and sit down close by him. "Ah, Massa," she said, "the LORD has put this heavy sickness upon me; and I feel sorry to my heart for my badness, and beg Him hard to have mercy on me."

August 2d. Our church, which is capable of holding 1,100 persons, was crowded, and many could not get in. [Some particulars of the hurricane described in volume V. p. 561, are here given.]

16th. Our church was crowded this morning, and Brother Bayne addressed the attentive auditory. After the public service, we had a happy celebration of the children's festival. Brother Bigler held the love feast, and Brother Bayne afterwards delivered a short address to them, and concluded the service by prayer. It has been a truly blessed day. Amidst the desolation by which we are surrounded, we could joyfully praise the LORD. We ascribe it to His particular mercy, that our church sustained no material injury.

23d. As Brother Bayne was returning from keeping the adult school, Matthew Jumbles, one of the scholars, followed him, and sorrowfully said, "Massa, the hurricane carry away my Testament." The negro houses on that estate, as well as their little property, had been much injured; but he having, it may be presumed, learned the superior value of his Testament, mentioned no other loss.

26th. The speaking with the communicants of the Leeward Division commenced to-day, with the prayer that it might prove a season of refreshing to their souls from the presence of the LORD. Nor were we disappointed. The discovery of many a hungry and thirsty soul among those who came to us in the course of these days, and their childlike expressions of faith and love to JESUS CHRIST, as their SAVIOUR, were highly gratifying. Of the 342, who had been to speak with us, 333 sat down to the enjoyment of the Holy Communion.

September 6th. Having finished speaking with our married people, they assembled, with few exceptions, to-day, after the public preaching, to celebrate their memorial-day feast. During the service, Brother Bayne called upon the children belonging to our school to sing a few verses for their parents, which they did to the delight of those present. After the love-feast the children

were dismissed, and Brother Bigler delivered a short address, and concluded with prayer. There were present at the services 149 married couples.

13th. Before the public services, this morning, Brother Bigler was requested to visit a sick man at Adney's, and in returning, he visited the sick at Richmond's and Tyrrell's. At the former, Frederick, a communicant, had been in a bad state of health for a considerable time; and it was pleasing to see, that the sickness of his body had been sanctified to his soul. He expressed great confidence in the LORD, and pleaded, as a ground for it, the merits of CHRIST's sufferings and death. At Tyrrell's, Brother Bigler found the tried and faithful Sister Sarah Brown, the teacher in our school for many years, and assistant in the congregation, extremely weak in body, being, to all appearance, in the last stage of a consumption; but still cheerful, and full of the love of our SAVIOUR. She may be said to be walking with her GOD; for truly her conversation is in heaven. She says herself, "It is but my poor weak body which is still with you. My heart and my spirit are with the LORD." She joined as well as she was able in singing a few verses.

21st. Br. Bigler visited several aged and infirm persons on Pare's estate. These aged people have been obliged, for the last four years, to forego the comfort of waiting on the LORD in the ordinances of His house, so that it may be imagined, that they felt great joy in being visited and spoken to concerning the love of JESUS their SAVIOUR. Every time His name was mentioned, either in speaking, singing, or prayer, the expression of their countenances plainly spoke the emotion of their hearts, and it appeared clear that to them "JESUS was a lovely name." Clarissa, one of those visited, said, on taking leave, "Thank you, dear Massa, and praise the LORD! He sees I can't creep—come to Gracehill, and, therefore, he has called at my house."

29th. The old communicant, Jennet, on Top Freeman's, said, she blessed the day she first entered her name at Grace-hill, nearly forty years ago, for that there she had learned to know our SAVIOUR. If she were still a stranger to Him, what would become of her now, in her old helpless state; where could she find a father or a mother to do that for her, which her SAVIOUR does, &c., &c. It was, indeed, edifying to listen to her simple but interesting narrative of the LORD's dealings with her soul.

October 15*th.* Our speaking with the candidates for baptism and the communion began yesterday: but no incident worthy of notice occurred. Sometimes we are constrained to ask, "LORD, can these dry bones live?"

November 1*st.* Brother Müntzer having yesterday, in a note to Brother Harvey, begged for some one to assist him in the duties of to-morrow, the latter wrote to Brother Bayne, desiring, if it were possible, that one of us should go to Newfield. Brother Bigler resolved to go. We were thankful to learn that our brethren and sisters in town were recovering.

21st. Brother Bigler was called to visit two persons on Matthew's estate. While riding along, a messenger from St. John's met him, and communicated the melancholy news of Sister Zellner's departure at 9 o'clock last night. At Matthew's, he found Isaac very ill, but, alas! not fully sensible of his danger. He did not like to think himself in a dying state; but hoped, he said, to recover, that he might serve his GOD better than he had hitherto done. The other sick person was a communicant sister, who, though she said little concerning the state of her heart, and the prospect before her, may yet be considered in a hopeful way. She said, the LORD would be just in condemning her, but she trusted in His mercy and forgiveness.

December 3*d.* Brother Bayne visited several sick in English Harbor.

The communicant, Eliza Anderson, who has been confined to her bed for a number of years by scurvy, was suffering much, but with great Christian fortitude. Brother Bayne was sorry to see her only child, now a young woman, afflicted in the same way. He remembered her as one of the elder girls attending the Sunday school, when he first lived at Grace-hill. She looked cheerful in the midst of her painful disorder, and was busily employed sewing, in order to earn a little to procure the necessaries of life.

5th. This being the day for the collectors of our Friendly Society to bring in their subscriptions, as well as to give out their allowance to those members that are sick, Brother Bayne had much to do, as his eldest girl was ill of fever. But the LORD enabled him to go through it cheerfully.

8th. In the evening the remains of the assistant Sister *Sarah Brown* were interred in our burial-ground. She had been for many years a most devoted teacher both in our Sunday and day-school. After the emancipation had taken place, she became our principal teacher, until consumptive debility prevented her regular attendance. In August last, she was still able to attend occasionally; but from that time, to her great sorrow, she could neither come to church nor school. The LORD gave her favor in the eyes of the different persons who had charge of the estate to which she belonged. Being of a weakly constitution, she was employed as a *seamstress*, whereby she had an opportunity of taking in little boys and girls, at certain times at noon and at night, for instruction in reading and needle-work. It was truly pleasing to witness the cleanliness, order, and good conduct of the children on this estate, in consequence of their having the double advantage of a teacher and assistant on it.

21st. The last three days of the week being the Christmas holidays, we commenced speaking with our new-people, candidates, and excluded to-day, that we might be at liberty to attend to the solemnities of the LORD's house during the holidays; otherwise we should be fully employed in attending to the concerns of what may be termed the heathen part of our congregation. This proved too much for Brother Bayne, and occasioned a return of

fever on the 23d, which lasted the whole day, and reduced him to a state of great debility. Anxious to be again at work at this particular season, and incautiously exerting himself, he was rendered unfit for any duty. He was glad, for the sake of the school children, and the prosperity of the school, that he could procure Brother Bigler to go through the examination and catechisation of the different classes, according to the plan of instruction which he had observed. This took place on Christmas day, when a great number were present. In the year 1835, 41 children and 4 adults were baptized, 37 persons received or re-admitted to the congregation; 47 became partakers of the Holy Communion, or were re-admitted to it; 60 adults and 11 children departed this life, and 47 persons were excluded.

The congregation consisted at the close of the year, of 893 communicants; 254 baptized, not yet communicants; 557 children; 1,704 members; to which are to be added, 178 candidates for baptism or reception; 186 new-people; 167 excluded. Total, 2,235 under our care.

George Bayne.
Henry Miller.

4. ST. KITTS.

EXTRACT OF A LETTER FROM BROTHER THEODORE ROEMER.

Bethesda, October 25th, 1836.

"Dear Brother.—You will readily believe that we are looking anxiously for help from Europe, and shall feel greatly at a loss, how adequately to supply the wants of our three negro congregations, till the arrival of additional assistants.

"Though much cast down by the sudden departure of his wife, Brother Seitz has thus far been enabled to care for the services at Bethel, and to attend to the individual speaking with the members of his flock; and we trust that the Lord will strengthen him for the duties which may still devolve upon him. His four children enjoy, through mercy, a good state of health; we have offered, as soon as he wishes it, to take two of them into our care, at Bethesda.

"Our temporary service at Basseterre lasted from the beginning of July till the 10th of August; since the last mentioned date, we have exchanged with Brother Simon, and taken charge of the congregation at Bethesda. Being new-comers, we find this an easier post, the congregation being smaller, and only one school requiring our immediate attention, instead of the six or seven established on plantations, in the neighborhood of Basseterre. Before our removal hither, Brother Simon had commenced a writing school with four or five boys. The number has now increased to a dozen, as we admit the most diligent of our day scholars to come to us from 1 to half-past 3 o'clock, P. M., for this purpose. Two of them use writing books, the others slates, the supply of

which was very acceptable to us. I am glad to say we have been well rewarded for the additional labor, which this attempt has occasioned, by the assiduity of the children, and the proficiency which six or seven of their number have already made. As their conduct also, in other respects, is satisfactory, we entertain good hopes of their becoming hereafter useful school teachers. At the same time, Sister Rœmer is occupied with the sewing school, held in the church, which affords her much encouragement. We intend, after the example of some of our Brethren in other islands, to give instruction, in Bible history, to the more advanced of our negro scholars, but it is impossible to commence these lessons before the number of our Mission family is augmented.

"Brother Simon, I regret to say, has frequently had to complain of his health, since his late attack of fever; the LORD has, however, thus far bestowed upon him the needful strength for the performance of his ministerial duties. Sister Simon is well, and Sister A. Scholefield has completely recovered from an attack of jaundice: her children likewise enjoy good health.

"Of the state of our congregations I have not much that is striking or interesting to report. We feel that the LORD is with us, and blesses our very defective ministrations, for the edification of the souls whom he has here brought into his fold, and for the instruction of the ignorant in that knowledge which alone maketh wise unto salvation. We commend ourselves to your brotherly remembrance and intercession."

5. JAMAICA.

FROM BROTHER J. SCHOLEFIELD.

Bethany, November, 1836.

"DEAR BROTHER.—Since August 1st, 1834, there has been a great awakening among the apprentices; and many laborers, of all denominations of Christians, have come to reap the harvest of souls. We cordially wish them success; but I think the Brethren, who have so long borne the heat and burden of the day, should not slacken their hands at this important crisis; and even if our numbers were double what they now are, none need to be idle—all might be fully employed. Places are offered, and friends would assist.

"Brother and Sister Renkewitz, who have covered in with shingles their new building, which is 50 feet long and 25 feet broad, and have a fine school of about 50 children, are obliged to return to New-Eden. The death of Sister Kochte has tended to weaken our hands, as Brother Kochte cannot be at that place alone.

"All our congregations in Jamaica are on the increase, and many out-places, where we preach, appear to be promising fields.

"We shall be most happy to welcome our dear Brother and

Sister Zorn back to Jamaica. His letters have been very encouraging and edifying to us all; and we hope, when he returns, he will refresh our spirits. We think you have had a blessed season during the late Synod. May the LORD give his benediction to all that has been done or determined on at that solemn assembly!

"Brother and Sister Rœmer are much valued as fellow-laborers; they appear devoted to the LORD's service. They are obliged to come back from New-Carmel to assist Brother Ricksecker, as Brother Renkewitz must go to New-Eden.

"Brother and Sister Elliot, who, we hear, are on their way to Jamaica, we shall make sincerely welcome. I must now turn to Mile Gully.

"On October 29th, we laid the foundation-stone of our new church. It was a solemn and blessed occasion: many of the apprentices attended, and a good many of our respectable neighbors. The collection amounted to 17*l.* 3*s.* 6*d.* Brethren and Sisters Renkewitz, Collis, Ricksecker, and Kochte, took part in the transaction. You may be surprised that we have only laid the foundation-stone so recently, but much had to be previously done. Though we are obliged to keep all our meetings under a rudely constructed shed, which screens us from the sun, but not from the rain, our congregation increases very much, and I am happy to add, the work shows itself to be of GOD, for some that were living in open sins have been enabled to amend their way of life. The Sabbath, which was generally spent in business, in paying and receiving visits, and by the apprentices in cultivating their provision grounds, is now spent by numbers in the solemn worship of GOD. I am sorry that there are, however, numbers around us who never attend any church.

"I felt much distressed, as you may suppose, when a letter from Brother Schick announced to me, that my dear brother Abraham had been so soon called away from his missionary labors. How mysterious are the ways of Providence! By the time my answer to Brother Schick arrived in St. Kitts, both he and his wife had followed my brother into the mansions of eternal rest. Well may we work while it is day, for the night cometh when no man can work. We commend ourselves to your prayers.

JOHN SCHOLEFIELD."

FROM BROTHER G. ROBBINS.

Irwin-Hill, August 15th, 1836.

"DEAR BROTHER.—Since my last to you was written, I and my family have had much to suffer from sickness, and just now we are only recovering from a kind of influenza, which has been very prevalent in our neighborhood, The year past has been a very trying one to European constitutions; and we are much concerned to hear, that the yellow fever has proved fatal to so many of our dear Missionaries in Antigua and St. Kitts.

"The LORD has continued to own and bless the labors of the missionaries of our Church, in this island.

"The people in our vicinity continue to be eager to hear the word of GOD; and I am thankful to add, that not a few of them have become the decided followers of the Lamb. But, notwithstanding this, Satan is still on the alert to seduce souls from their steadfastness, and to bring dishonor upon the Gospel; and we have lately had the grief to find that four of our young people have been led astray by his devices.

"From Easter, 1835, to Easter 1836, six persons became communicant members of this congregation; 18 adults, and 14 children, were baptized; 14 received into the congregation, and 5 readmitted to the same. Seventy-two of the new-people were admitted to the class of candidates for baptism. Twenty-nine couples were joined in holy matrimony. The congregation at Irwin Hill, consists of 210 members; of these 131 are communicants: to these must be added, 195 new-people and candidates, and about 176 children under 12 years of age.

"Our Sunday-school is now better attended, and we have procured a steady person as teacher from the refuge at Fairfield. Another young person has engaged to instruct the children belonging to Williamsfield estate; and on most estates we have evening schools. About two months ago, I received a donation of 50*l.* sterling, through the goodness of a friend, from the New England Company for educating and instructing the blacks in religious knowledge, for which we are truly thankful.

"I have also obtained from some friends upwards of 40*l.* currency, towards the building of the church at New-Beaufort, and since that time we have made a public collection for the same, in our church, the proceeds of which amounted to 10*l.* 10*s.* 9*d.* currency. Thus, you see, the work committed to us has friends also in this district of Jamaica.

GEORGE ROBBINS.

FROM BROTHER RICKSECKER.

Fairfield, November 22d, 1836.

"DEAR BROTHER.—You will already have been informed of the departure of our dear Sister Kochte. I believe she died of the real yellow fever, to which, since her decease, many white people in our neighborhood have also fallen victims. Her two children, the one an infant son only eight days of age, we took into our care. It was rather a hazardous undertaking to travel with such a weak little babe, first, in the excessive heat of our lowlands, and then up the hills to breezy Fairfield; but the LORD heard our prayers, and the little one was no worse for it. At his baptism he received the name of Benjamin Robert.

"The loss of Sister Kochte is deeply felt among us; we therefore look with more than ordinary anxiety for the arrival of reinforcements. The Savannah, where our chapel is so far finished

that we can preach in it, ought to be a station, or else we shall run the risk of having a chapel there without a congregation. Our old school-house is in a state of sad decay, and repairing it would cost as much as building a new one. Brother Renkewitz has officiated in the Savannah once a fortnight; but as his family lately removed to New-Eden, Brother and Sister Rœmer are to return here, and the Savannah is to be served from this place. It is no easy task to travel so far on a Sunday, and that to a place where neither man nor beast has hitherto got any thing to eat; it is therefore necessary to carry provisions with us.

"After Brother and Sister Rœmer had been with us, and we had had the comfort of their assistance, we much regretted that they had to leave us for New-Carmel, and now we rejoice at their return, which will be a great benefit to this congregation; for one couple are not able to attend to all the duties of so widely extended a flock; and the great distance of our stations from each other prohibits such assistance as may be given in Antigua, St. Kitts, &c.

"Notwithstanding many defects and failings, which even worldly men will always discover among professing Christians, it is still obvious to an observing eye, that the Lord prepares also among us many souls for the great congregation around His throne in Heaven. Above 70 persons have this year been either confirmed for, or re-admitted to the Holy Communion. Though for several past Sundays we had heavy rains, our chapel was nevertheless well filled, and very often numbers had to stand outside. Last Sunday was an exception, when the rain even before sunrise, fell in torrents; about 100 negroes came on that day, but dripping wet; and after the sermon we sent them home to change their clothes.

"It was with pleasure we saw how cheerfully our people, in their own time, raised up a wall around the new burial-ground, a labor which was worth to us above 20*l*.

"We have still in our neighborhood a sickly time, and the measles have occasioned many deaths.

"Our services on the memorial-day of the 7th of September, which is a great festival for the negroes, were held in two divisions, with 248 married couples, and at least 80 whose partners could not come, being either sick, or otherwise prevented from attending.

"Our refuge-school is flourishing, but it adds greatly to our work, owing to the necessary correspondence, teaching, and care for the temporal concerns. One of the African girls, Catharine Mulgrave, is now teacher in our negro day-school: thus we have an African teacher instructing Jamaica children.

"Our health is on the whole in a declining state, and both of us feel many symptoms of a worn-out body; yet when there is need, we are often wonderfully strengthened, and thus we have daily cause to thank the Lord for his aid, and his comfort in distress.

P. Ricksecker."

FROM BROTHER D. DAVIES.

New Fulneck, October 7th, 1836.

"Dear Brother.—The work committed to us at this station, is proceeding in blessing. Satan has indeed his work likewise; but we trust that his kingdom is declining, and the kingdom of our Lord Jesus coming with power, although not with observation.

"The Passion and Easter seasons were times of refreshing from the presence of the Lord. Every evening during the former, we met to read the history of our Saviour's last words and sufferings, according to the custom of our Church.

"On Easter-morning, we commemorated the resurrection of our Lord, at day-break. Some hours before, the people began to assemble in great numbers, the children coming up the hill, singing, "Christ is risen from the dead," &c. When arrived at our house, they formed themselves into a circle, and continued singing other anthems taught them by Brother and Sister Zorn, till the bell tolled five o'clock, when many hundreds collected opposite the church. We proceeded to read the Easter-morning litany, and the history of the day. The greatest order prevailed.

"Our hearers continue to increase, and the church is too small to contain all who attend public worship. About 100 new-people have already come to us, to have their names put down; but we do not look for increase of numbers so much, as for increase of spirituality. We are not left without encouragement; at the same time we have to lament over many, who have the form of godliness, but deny the power thereof.

"On *September 11th*, our married people celebrated their memorial-day; 135 regularly married couples were present. I have no doubt you would have been pleased, could you have seen them seated at the church in couples, their sable faces well contrasting with their neat white dresses. We believe it was to them a day of rejoicing.

"We are obliged to proceed with building a vestry to our church, 12 feet square. As we do not wish to be burdensome to the general mission-fund, we hope the expense will be defrayed by our congregation and by friends in this neighborhood. Our kind friend, William Farquharson, Esq., of Hazel-Grove, immediately offered to provide shingles and any timber we might want; indeed he and his lady have been great benefactors to us, and the work in which we are engaged. Matthew Farquharson, Esq., also kindly offered his assistance, but I am sorry to say he has left this neighborhood, and now resides at Darliston, near New-Beaufort.

"My wife and I are engaged four days in the week with the day-school, consisting principally of free children from Spring Vale and Y. S. On Sunday, from 9 to half past 10 A. M., we instruct free children and apprentices from all the surrounding properties.

"We are very thankful for the supply of books, &c., sent by

our Christian friends at Bristol ; we were quite at a loss for some. They were landed at Savannah la Mar by mistake, and there they remained some months before we heard any thing of them.

DAVID DAVIES."

The following communication from Jamaica, the latest which has come to hand, will doubtless be acceptable to our readers. The Editor will only observe, in reference to the Extracts from the Diary of the national assistant, W. H., that, having had the original documents in his hands, he is able to vouch for the authenticity both of the sentiments, and the language in which they are conveyed.

EXTRACT FROM THE DIARY OF NEW-CARMEL, FOR THE YEAR 1836.

January 1*st.* At an early hour, both in private and social prayer, we solemnly devoted ourselves anew to that SAVIOUR, in whose cause we deem it our highest honor and privilege to be employed. As the holiday was partial, the public services were less numerously attended than on Sabbath days.

3d. Our place of worship at Parker's Bay could not contain the numbers assembled, so that a second service was conducted underneath the mahogany trees lining the sea-shore.

March 12*th.* I was requested by one of our negro members to open a house, which he had lately erected, with singing and prayer. This laudable custom has almost universally, in this neighborhood, superseded the heathenish revelries which marked similar occasions in times gone by.

April 28*th.* I was sent for, from a distance of eight or nine miles, by a person in dying circumstances, and who could not depart in peace without being married to the female with whom he had been living for a long time in a state of concubinage. This individual has, for the last year, been accustomed to attend our preachings at Parker's Bay, and from his apparently sincere declarations, both to myself and others, of penitence and firm reliance on his SAVIOUR, I have reason to believe died in the LORD.

May 20*th.* About 10 o'clock this morning, our endeared Sister Juliana O., who came out to Jamaica at the commencement of the year, for the benefit of her health, departed this life in our house. During her residence with us, a daily growth in grace was delightfully perceptible, and towards the close of her pilgrimage her faith rose into full assurance. She frequently stated, that she had not the slightest doubt upon her mind, that her sins were pardoned and her person accepted by her SAVIOUR, whom she ardently loved. "Sometimes," she observed, "my soul is filled with rapture, at the idea of the bliss that awaits me; and though this feeling subsides, I am never left without the undisturbed conviction, that a place in Heaven is secured for me." Immediately after her departure, our whole family stood around her corpse, and, accord-

ing to her previous request, united in singing the well-known hymn, "*Now let us praise the Lord, with body, soul, and spirit,*" *&c.*

May 28th. We took leave of Brother and Sister Bininger, of New York, who had been on a visit of several months with Mr. and Mrs. Scott, of Hopeton. Our climate, recommended by his physicians, appeared to agree with the constitution of our respected Brother, so that he left us with renovated strength and spirits. The interest he has taken in our Mission, as well as the considerable sums with which he has presented us, for various stations, demand our most grateful acknowledgments.

June 5th. We celebrated the Sacrament of the LORD's Supper. During the preceding week, we had, in our private speakings, prayed with every brother individually, and afterwards requested each to offer up a petition himself. The readiness of expression and range of request, showed that a considerable number were no strangers to this privilege in their family devotions at home.

July 6th. We took leave of Mr. Bilby, of the Mico Charity, who has visited almost all our stations, and assisted us in the arrangement of many of our schools. His peculiarly simple and easy manner of speaking attracted the universal attention of the negroes, while his well-known hymns and tunes, now daily re-echoed from almost every hill and mountain in Jamaica, have made an impression never to be effaced.

July 17th. Preached at the Wharf. Shortly before the service, an aged person importuned me for baptism, and upon my asking what made him so urgent, gave the singular reply, "Massa, me go up and down the country, and people take me for *nobody.*" Of course, he was set apart as an object for peculiar attention.

25th, &c. The remarks of some of our people, during the speakings of the present week, were interesting and edifying. One of our assistants, an African, being asked, if he thought his countrymen would receive the Gospel, in case a minister should be sent among them, replied, "Massa, if GOD put it into the heart of the minister to go and to preach the gospel, will He not also open the hearts of the people to receive it?" This brother was converted about 12 years ago, and since that period, has never been known to labor upon a Sunday. He relates, that, while cultivating his grounds one LORD's day, and meditating upon what he had heard the preceding week, his heart began to feel warmer and warmer; that, after some time, the thought entered into his mind, "What, am I working TO-DAY? Has not JESUS said, if any one will do His will, and trust in Him, he *shall never want?*" And that he then felt so assured of the presence of GOD, and of his future help, that he threw aside his hoe, knelt down upon the very spot, and after earnest prayer, vowed to the LORD that he would never work again upon the Sabbath. His faith has not been put to shame; and though derided at the time, so abundantly has his ground yielded its increase during this long period, that he has not only had sufficient provision for the maintenance of his family, but frequently large supplies for sale in the public market.

The effect of his spiritual conversations among his negro brethren, touching the heart, almost immediately, as many of them declare, will only be developed in eternity; while his conduct on the property, on which he is an apprentice, has been so exemplary, that to it, his master informed us, he attributes the fact, that he has not been necessitated to call for a special magistrate's interference since the commencement of the present system.

Deeply interesting, too, were the remarks of another assistant, concerning the necessity he found for watchfulness over his heart, in his present days of worldly prosperity. Though now in an excellent situation, as overseer at L., on the property of Mr. S., he had been a slave, and exposed to great oppression, till the memorable 1st of August, when he obtained his freedom. Often was he confined, lest he should go to church, and at length banished on account of his religion to a distance of thirty miles from his home; yet even then he would frequently travel during the night, so as to reach his family on Sunday morning, to spend the day with them at church, and then return again during the night for his appointed duties. In a journal written by himself, I find the following description of his circumstances and feelings:—

"I trust my trials are for CHRIST'S sake,—then I shall be happy indeed. I often ask myself, why the LORD should be so kind to such an unworthy, undeserving creature as I am; for I feel that the LORD our SAVIOUR has bestowed more blessings upon me than I deserve; therefore, my daily prayer is, that He may increase and strengthen my faith,—that true faith, which is spoken of in the 11th chapter of the Epistle to the Hebrews, and cleanse my heart by His Holy Spirit. When I am reading a chapter in the Bible, many of the negroes come to listen; and after hearing a few pages, the tears run down their cheeks, and they say they wish to go to church, but they are afraid. I have found the way to commune with my LORD and Master; and many times in my distress, when I am pouring out my complaints to our SAVIOUR, I behold him waiting to be gracious, and then I have enjoyed that sweet peace the world can never give.

"Though I am now sent away to be banished from my dear wife and child, my poor mother, my dear minister and my church, and all my Christian friends, from house and ground; and many a night I have to go to bed hungry, and to lie on the cold floor; yet, after considering what my soul hath cost my LORD and Master, these light troubles are not worth naming.

"*Sunday.* When I took leave of my poor wife, she shed many tears. She said, she did not know what might become of me on the road, and that grieved her. I told her not to let those things trouble her, she should trust to the LORD, for He would be my friend. Then we parted, commending one another to the LORD JESUS, who knows all things, and does all to his own glory. I felt quite cheerful, and a firm reliance on GOD as I travelled along, thinking of the many blessings the LORD has bestowed upon me, and considering that in the morning, when I was going to church,

a woman who knows nothing of the LORD's goodness, warned me not to go to church, for if it was told I should be punished. My poor wife was standing by, and knew that it would be wrong for me not to go to hear the words of that Master who has done so much for us; so she said nothing, but could not refrain from tears. I considered the words of our SAVIOUR, 'He that loveth his life shall lose it,' and went to church. If I had distrusted the LORD by not going to church in the morning, how could I trust that He would guard me through this night, and my heart felt glad in the merits of my SAVIOUR. During the night I sang hymns. The hymn 'In mercy, LORD, remember me,' was very familiar to me.

"*Sunday.* I got very sick, so that I could not raise my head. When I thought of my long journey that night, I was much distressed. My poor wife sat weeping over me, as it was getting late, and asked me what I intended to do, being so sick. I answered her, What do you suppose I am to do? Don't you know it is punishment unto death if I am seen in this neighborhood; therefore, if I was sure of dying on the road, this night, I must go. Afterwards, when my wife continued crying, I was enabled to comfort her by saying, Why should you cry? The LORD will take me there safe, and why should we murmur? We can neither make one hair black nor white. I am a slave, and I must be treated as a slave, and in all these trials we have got many blessings which other poor slaves have not. I must only wait on the LORD our Saviour patiently, until he sees fit to call me to that promised rest, which he has gone to prepare for all those that love him and serve him here below. I only entreat you, my dear wife, to pray for me, that I may not be deceived in this hope. I started in the evening with fever, but got to my appointed place in safety.

"*Christmas.* I spent a very blessed day at church, and was much affected during the sermon. As I was returning home, after the services, in contemplation on the blessings we had enjoyed, I was constrained to say, 'O, what praises shall we render, for this never-ceasing light!' Oh, may the LORD reward those kind Christian friends, whom he has made instrumental to send the gospel in our midst, that all of us might find rest for our souls, and a friend to go to for comforts when we are afflicted. If the LORD had not been so gracious as to dispose their hearts, to send teachers to direct us to the crucified SAVIOUR, we would have been putting our trust in perishing things, and going on to everlasting destruction.

"We thank those friends in England and Scotland for their labors of love towards us; and though we shall never know them in this world, we hope we shall meet them in heaven."

July 31*st.* As some properties in the neighborhood did not intend to give a holiday on the 1st of August, we preached our anniversary sermon, commemorative of the wonderful Act of Negro Emancipation this day, and from the text appointed in the Brethren's church, for the consideration of its members, "Happy art thou, O Israel; who is like unto thee, O people saved by the LORD? Deut. xxxiii. 29. Our congregation was immense.

August 13*th*, was the day appointed for the commencement of our new place of worship at Parker's Bay, on the ground presented to us by our worthy friends, Mr. and Mrs. Scott, who have done and are yet doing, so much for our mission. Rising about three o'clock at Hampstead, where we had been engaged in catechetical instruction the evening before, I called on my way at New-Carmel for a few minutes, and arrived at Fresh Hope about eight o'clock. Already a considerable share of wood land had been cleared, and one hundred people, who had volunteered their gratuitous services, and whose numbers would have been augmented, had it not been the time of gathering in the pimento crop on the neighboring properties, were busily engaged in lopping off the branches of fallen trees, and dragging the timbers into the centre of the area. About ten o'clock we all collected for breakfast, the provision for which had also been kindly furnished by our above-mentioned friends; and after singing, and a short address, in which we called to mind the circumstances originating this great festival-day in our church, partook of our repast in rural style. In about an hour the people again repaired to their labor, and continued working with exemplary diligence till late in the day.

August 20*th*. Seventy persons again gave their free labor, and completed and set fire to the limekiln in the afternoon.

September 3*d*. About 500 of our people, unconnected with those who had lately worked for us at Parker's Bay, gave us their services upon our own premises—engaged in clearing the pastures, planting grass, building walls, and repairing the old and making new roads, &c.; and they labored diligently and with order, till the close of the day, when we assembled in the chapel, and concluded with an address, singing, and prayer.

September 13*th*. We were delighted to receive Brother and Sister Rœmer, who came to assist us for some weeks, during Sister Collis's illness.

October 2*d*. This being the day most convenient for the celebration of the festival of the married people, we held a highly interesting love-feast, at the conclusion of the public services, with between 500 and 600 of our married people. Since this time last year, we have married at New-Carmel or the Wharf, 118 couples, while many others of our new-people and candidates, to whom it was more convenient, as we only perform the ceremony publicly on Sunday, or who were almost necessitated by their masters, have been married in the established church.

October 16*th*. We had a love-feast for the married people of our Wharf congregation, at which between 200 and 300 were present.

November 27*th*. Sunday, Brother Rœmer preached in the church; an assistant read in the school-room; while Brother Collis officiated underneath the trees in the pasture.

December 2*d*. Brother and Sister Rœmer left us.

December 11*th*. Being prayer day, we received twenty-five new members into church fellowship; but were under the painful necessity, at the same time, of publicly excluding seven for misconduct.

December 25*th.* We had large congregations.

December 26*th.* After the love-feast for the children, in which they repeated hymns and chapters out of the Bible with great correctness, we had an interesting meeting with many aged Africans, and gave them each a small sum of money with which we had been kindly furnished for the purpose by a worthy gentleman and special magistrate.

December 31*st.* We conclude this year with thankfulness to the LORD for all his goodness. Though not without trials, yet *mercies* have far outweighed *judgments.* Our services have been well attended. At New-Carmel we have invariably had double congregations, and sometimes treble, and at the Wharf in general double. Still we must lament the lukewarmness of many who have long had the Gospel preached to them, while we joy, yet with trembling, at the reception it has met among many new-people, who, owing to their distance from other places of worship, or the embarrassments of slavery, have had till lately few opportunities of hearing the word. Of our five day and four evening schools, some are very prosperous; others again, owing to a sad dearth of proper teachers, very defective. Our Sunday school has, during the present year, been excellently conducted by Mr. Ross, late of the Dutchess of Gordon's schools in Scotland, but now teacher of the school at Hopeton, whose generous proprietor has allowed him to come over every Sabbath, and superintend the children. Our numbers will be given in the general tabular view.

J. COLLIS.

[From the "Periodical Accounts," &c.]

III., GREENLAND.

EXTRACT OF A LETTER FROM BROTHER JOHN KŒGEL.

Lichtenau, July 26, 1836.

DEAR BROTHER,—For the kind remembrance of our British friends, and their prayers on our behalf, we beg to express our sincere gratitude; and likewise for the acceptable donation which your letter announces, from the hands of two esteemed benefactors. We have often been reminded of their benevolent consideration of our wants, while enjoying the comfort of a warm coal fire, procured us by their bounty. The birch-wood, which is still to be found in this neighborhood, though in very small quantities, no longer supplies us with the needful fuel, for which necessary article we become, therefore, increasingly dependent upon Europe. The past winter, though not one of the most severe, proved a very long and stormy one. The dispersed members of our Greenland flock were, in consequence, seldom able to visit us: even at Christmas, few came hither, which we regretted much, particularly on account of the children, to whom the celebration of this festival has ever approved itself as a peculiar means of grace. We often wish, that our friends in Europe could witness the solem-

nities of this festive season, in one of our Greenland settlements: even though the outward appearance of the children assembled might strike them as rather singular than pleasing, they could hardly fail to be delighted with the devout behaviour of these little ones, and with their cheerful song of *Hosiana, and Gude ussomarsile*, &c., (Hosanna, and Glory to God, &c.,) or to acknowledge that also in this dreary land *God hath perfected praise out of the mouths of babes and sucklings.*

"I mentioned in my letter of last year, the fatal accident which occurred during the solemnities of the Passion-week; the same season was marked this year also by a similar mournful occurrence, a young married brother having lost his life by the sudden fall of an iceberg. We were, however, much comforted in remembering the state of mind, in which the departed appeared to be, when we conversed with him the day before his end. On this occasion, he declared, with much feeling, that his only reliance was upon the merits and death of his SAVIOUR. A month before, we lost another member of our congregation, concerning whom we could not entertain the same lively hope. This unfortunate man was upset in his kayak by a seal, which he had wounded, and was drowned.

"At the close of last year, the congregation belonging to Lichtenau numbered 679 individuals, of all ages, most of whom were present with us during the celebration of the Passion-week and Easter. We spent a truly blessed season together, and the LORD was evidently with us, while we called to mind in fellowship His amazing love to sinners. The spiritual state of our flock has, upon the whole, afforded us pleasure, though painful occurrences have not been wanting, especially among the young, some of whom have declined from the right way, and thereby forfeited their privileges; yet even of these wanderers several have been already brought back to the fold by the good Shepherd.

"In temporals, the goodness of our Heavenly Father has abounded towards us. Never do I remember a year, in which our Greenlanders have enjoyed so abundant a provision of every kind. The case appears to have been very different at Lichtenfels and New Herrnhut, where many suffered actual want. Our people were in general healthy, but during the winter a malignant sore-throat prevailed among the children, of which complaint several died. From the 8th of May to the end of that month, an unusual and very striking spectacle presented itself to our view—the drift-ice being pressed together in our Fiorde in such a manner, as to resemble firm winter-ice, and to form a kind of natural bridge, which the Greenlanders could traverse, in various directions, to a distance of 15 or 20 miles. They were thus enabled to visit remote places, and to fetch provisions from the stores, which they are accustomed to lay up in the neighboring islands. We have drift-ice here continually, and often in such quantities, that no boat, and not even a kayak, is able to approach the shore. Such a solid mass, the oldest Greenlander does not, however, remember to

have seen accumulated upon the coast: in the Strait, there was meanwhile open water. The spring of the present year appears to have been altogether lost to us, and the summer turns out, if possible, ruder and more unfruitful than the two last: the turnips and cabbages in our gardens are wofully blighted, and hitherto our only salad has been made of the dandelion. This humble and generally despised plant grows abundantly in Greenland, and makes its appearance as soon as the snow melts. Whence we shall obtain grass and winter fodder for our cattle, we know not. It is fortunate for the Greenlanders that *their* harvest is derived from the sea, and that it is often most abundant in the most inclement season, as was strikingly the case this year with the seal and herring-fishery. So wondrously are the wisdom and goodness of God displayed towards His creatures—so graciously does He satisfy the desire of every living thing.

"J. Kögel."

FROM BROTHER VALENTINE MÜLLER.

Fredericksthal, 27th June, 1836.

"DEAR BROTHER.—You inquire, whether there does not exist, a carefully revised translation of the book of Psalms or Genesis, in the Greenland language. In reply I have to state, that a version of these portions of Holy Writ, as also of the prophesies of Isaiah, was executed many years ago, by our predecessors in this mission, as faithfully as their imperfect knowledge of the language at the time permitted; but it is unfortunately so defective, as to be of very little use, and to be altogether unfit for printing. Within the last few years, a few copies of another version of the same books, have made their appearance in print, for the use of the Danish mission; but all competent judges of the language, both Europeans and Greenlanders, agree in pronouncing this translation equally as incorrect and useless as the other. I need not say that we regret exceedingly that such is the state of the case, inasmuch as we have daily to feel the want of a version of the Old Testament in the Greenland language, in our public and private discourses, and the religious instruction which we impart to both adults and children. In speaking, for example, upon the texts out of the Old Testament appointed for daily use in the church of the Brethren, we are continually under the necessity of entering into lengthened explanations of the context, and of referring to the occasion on which the words were spoken, the characters which they portray, or the event to which they refer. It is, therefore, much to be lamented, that there are so few of our number, who are competent to undertake the work of translation, a work of equal difficulty and importance; and that even these few are so much occupied with other duties, as to be able to devote less time to it than is desirable. As for myself, I have been engaged for several years past, in the revision and correction of the grammar of the Greenland language, which has been for 50 years in

use among us, and have now the satisfaction to know, that a tolerably complete edition of this indispensable work may be put into the hands of all our young Brethren. If I receive such a commission, I shall now be happy to assist in providing a translation of the Psalms, and some of the Prophets; but it must be a work of time.

"I am thankful to say, that both old and young afforded us much encouragement last winter. A great desire was manifested by all, to hear, and to profit by, our instructions; and we had reason to believe, from the conversations which we had with our people, and their great devotion when at church, that the word of the LORD did not return unto Him void.

"The schools were well attended, and I was anew convinced by the experience of the past year, that, if we but succeed, through divine grace, in infusing spiritual life into the young people, and instilling into their hearts genuine love to our SAVIOUR, we are thereby training a race of more effective missionaries for the conversion of the old, than we can consider ourselves to be. Both parents and children were highly delighted, when the latter were able to read the New Testament, and we could with propriety put a copy of this precious volume into their hands.

"Of the heathen who visited us last year, we have had no further accounts up to this date. It is possible, that they have been prevented from coming by the drift-ice, which has beset the promontory of Statenhook in such immense quantities. Two families of baptized Greenlanders from this place, who were expecting their heathenish relations, and that of our national assistant, John Michael, have been waiting above a fortnight at a place, a day's journey from hence, for an opportunity of proceeding in search of the heathen from the eastward. According to the calculation of Captain Graah, who, in 1830, proceeded along the East coast to 65 N. lat., there are about 480 Greenlanders residing on this line of coast. To all these we would fain be the instruments of carrying the gospel, with the help of their relatives and countrymen, who are already residing with us. We commend them, together with ourselves, to your continued intercession.

"V. MÜLLER."

IV. NORTH AMERICA.

Letters of a recent date from our Missionaries at *New Fairfield*, U. C., contain the important intelligence, that about two-thirds of the Indians, belonging to that congregation, having determined to remove into the western part of the territory of the United States, had set out for the Missouri river, by the way of Detroit, and Green Bay, accompanied by Brother Jesse Vogler, who is to remain among them as Missionary. That portion of the Indian flock, which is still at New-Fairfield, consists of but about 80 persons, who will probably soon follow their Brethren to the west.

[illegible]

[redacted]

I-7 v.6
United Brethren's Missionary
Princeton Theological Seminary-Speer Library
1 1012 00325 3129